Bible

EASTER NUMBER

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The Sunday School Times

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This Easter Hour

By Helen Frazee-Bower

"And was raised again for our justification" (Rom. 4:25).

"If ye then be risen with Christ, seek those things which are above" (Col. 3:1).

GOD raised Him up—but not to walk the earth,
Its sunlit fields, its woodlands cool and dim.
God raised His Son, that men of little worth
Might be forever justified in Him.
Christ has been raised. All nature will proclaim
In leaf and bud the resurrection power.
But only those who bear His blessed name
Can fully understand this Easter hour.

Christ has been raised: and we are risen, too.
But not to hover, eager and intent,
Upon earth's small affairs. The light breaks through,
The clouds disperse—and whither Jesus went
We, too, shall go. But let us not forget,
Meanwhile, a world that does not know Him yet.

The Fellowship of Early Risers

New and unexpected blessings are in store for those who will get up early enough to have time for quiet, unhurried Bible study and prayer before the day's work begins. The Christian who undertakes to form this exceedingly valuable habit will meet plenty of opposition from the world, the flesh, and the Devil. Then there are probably many Christians who feel like the wag who said, "We wouldn't mind these people who get up early if they wouldn't make a virtue of it!" But there are everywhere Christian people who have taken themselves seriously in hand in the strength of the Spirit, exercised self-discipline both at night and in the morning, and found to their surprise and joy that one quiet hour in the early morning spent with the Word and in prayer is worth much more than the same amount of sleep at that time. They are not fanatics, gradually wasting away in asceticism, for they know that the body requires a reasonable amount of care, since it is the house of the soul and spirit and the temple of the Holy Spirit. They have learned that if you are going to get up early for your rendezvous with God, you have got to start planning the night before. You must cut out some evening engagements and you cannot sit up late talking or reading aimlessly, or (worst of all), eating and drinking things that will bog you down with a nonalcoholic hang-over at daybreak. There are young people and men and women throughout the country—and a number in places of leadership—who are enjoying every morning the priceless privilege of the "morning watch"; and if there were any way to find out who they are, they would probably prove to be a large company. In the quiet dark before dawn in winter, and when the world sparkles at sunrise in spring and summer, the Word of God seems to glow with a special light and verses stand out like gems; and there is greater liberty in prayer. There are certain practical things that help, such as a hot drink and putting on enough to keep warm if the house is cold. Wherever possible, it is well to have a regular place and a good light for one's devotions. Those who really spend time with God in the early morning, meditating on His Word and pouring out their hearts in prayer, find that some little problems disappear and the big ones are easier to solve; there is a certain reserve of the promised peace which lasts through the day, and it is easier to obey James' exhortation, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (1:19). To gain this precious time, one has to review his schedule, perhaps omit some things, then practice self-discipline, and pray for God's help. The effort and minor hardship are amply repaid by the rewards.

I. Calvary Before the World Began

By Joseph Edwin Harris

THE crucifixion of our Lord took place nineteen centuries ago, but the Apostle John, in the last book of the Bible, writes of "the Lamb slain from the foundation of the world" (Rev. 13:8). Likewise the Apostle Peter writes of our being redeemed with the precious blood of Christ, "as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times . . ." (1 Pet. 1:18-20). In the mind of God our Lord Jesus Christ was slain before the world began, before there was a human race! It is a thought beyond the reach of our minds, but is part of what God reveals in His Word and deserves our prayerful pondering. Though we may not grasp all the marvel and meaning of it, some things at least we may note for our comfort and instruction.

Comfort for Dark Days

"But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. 15:20).

1. We learn here that *God has everything under control.* When something has gone wrong, when some trouble has developed or some peril threatens, it is assuring to be able to say, "Everything's under control." And though much has gone wrong in this world because of man's sin, the Christian is sure God has everything under control. Our two texts assure us of that. Indeed, they reveal that God never has lost control and assure us He never will. Since Christ is the Lamb slain from the foundation of the world, redemption is no afterthought of God. Since, in the thought and purpose of God, Christ was slain from all eternity, certainly God foresaw the fall of man from all eternity and always had in mind the remedial action He would take. The fall of man did not take God unawares. He foreknew it and was always prepared to cope with it. It had always been in His mind to send His Son to redeem our race. Redemption was no hastily conceived scheme that God was driven to devise to meet an unforeseen emergency. There are no unforeseen emergencies with God. He foreknows all. He is prepared to deal with all that will ever occur in ways befitting His holy nature, infinite wisdom, and almighty power. Nothing takes God unawares.

Here is something to rest upon in days like this. Men's hearts may fail them for fear of the things threatening to come to pass on earth, but nothing that can occur will find God unprepared. As far as man is concerned things may seem to have gotten out of control, but from God's side everything is under control. That means that if we are on His side, we need not fear as to the final outcome. At history's darkest moments things have never been out of God's control, and they never will be. He is working out His purposes. He is making even the wrath of His enemies serve those purposes, as when He used the wicked deed of those who crucified His Son to bring redemption to mankind. The unbeliever may feel we live in a world rushing along like an express train through a dark night with no headlight and no engineer at the controls. But it is not so. The darkest night is as light to God, and His hand is on the throttle.

2. Another thing we learn here is that *self-sacrificing love is part of God's very nature.* His eternal purpose to redeem sinners had behind it sacrificial love. Calvary and its sacrifice of the Holy Son of God to save a sinful race was a disclosure in time of something eternal in God's being: His self-sacrificing love. God's holiness required atonement for sin. His eternal love provided that atonement.

Notable examples of self-sacrificing love arrest men because such love is not natural to us. But that is because we have fallen from the likeness to Him in whose image we were originally made. Self-sacrificing love is as old as God, is an eternal attribute or moral quality of God.

That being so, God has stamped the principle of self-sacrifice on His creation. Where can anything in nature be found that was made solely for itself? Things exist or die for the good of others. The mineral kingdom underlies and serves the vegetable and animal kingdoms. The vegetable kingdom nourishes the animal. Where is the tree that exists just for itself? Birds nest in its branches. Its shade refreshes man and beast. Man, beast, and fowl are nourished by its fruit, while its wood serves countless uses. All through nature "everything helps and everything is helped."

This was in the mind of God when at the creation He said it was not good for man to be alone. It was not only that he needed woman for companionship. Still more he needed woman for family life and its opportunities of developing self-sacrificing love. For man to express the image of his Maker, he must have domestic and social life with its calls to serve the needs of others. All this has its source in God in whom self-sacrificing love exists eternally in absolute perfection.

This love finds its richest expression toward man in God's redemptive work. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). To see love at its richest, its self-sacrificing best, we look back to Calvary.

Amazing love! how can it be
That Thou, my God, should'st die for me?
—*Charles Wesley.*

3. All this impresses us with *the value of the human soul and the momentous importance of salvation.* How great must be the worth of human souls, how urgently needful must be the salvation of lost souls, since God had worked out human redemption in thought and purpose before the world began or the race was created! Men treat salvation lightly. They disregard the Gospel and set little store by Christ. But God knew sin to be so destructive and ruinous a thing for the soul that in love for lost men He purposed salvation through Christ before creating us. No wonder that the Bible entreats us to seek the Lord while He may be found and insists urgently that now is the day of salvation, calling us to receive His salvation "while it is called To day."

How it must amaze and distress the holy angels that men should be so indifferent to their salvation when God has been so concerned about it! How blind sin has made us to our own most pressing need! Let us look again at Calvary, let us ponder the wonder that what took place there was in the mind

(*Continued on page 277*)

Editor's note.—This is the first of six articles in a series entitled "Anticipations of Calvary," by Mr. Harris, well known to Times readers as the writer of "From the Platform." He is also pastor of the Crescent Heights Baptist Church, Calgary, Alberta. The second article, "Calvary in Eden's Garden," will appear next week.

Notes on Open Letters

The Famous Book by Lyttleton and West

I am very anxious to obtain particulars of two books which I understand were mentioned in THE SUNDAY SCHOOL TIMES some time ago.

1. A book about the conversion of St. Paul by Lord Lyttleton.
2. A book about the resurrection of Christ by Gilbert West.

If you could let me have the correct names and titles of these two books I should appreciate it very much.—*A British reader.*

The book entitled "The Conversion of St. Paul and the Resurrection of Christ," by Lord Lyttleton and Gilbert West, was published in 1912 and 1929 by the American Tract Society in New York City. On writing to the Society, the TIMES received the following note from the secretary:

> I am afraid we must disappoint you, for we do not have the vaguest idea where a copy of "The Conversion of St. Paul and the Resurrection of Christ" can be obtained. We have no copies available here.

Those not familiar with the once famous story about the two Englishmen will be interested in the following, from Irwin H. Linton's book, "A Lawyer and the Bible" (out of print): ". . . what happened to brilliant infidels who did make an open-minded, worthy, two-sided investigation. The great English lawyer Lord Lyttleton undertook to write a brief explaining away the remarkable 'about face' of Saul of Tarsus. As a result of his investigation of the record and evidence He announced to his friend West—likewise an infidel and undertaking to deal in the same way with the alleged fact of the resurrection of Christ—that he 'had written a brief on the other side,' only to be told by West, that after studying the question of the resurrection he had done the same thing."

The Free Library of Philadelphia has three volumes of Lord George Lyttleton's works, published in 1776. In volume 2 is a section, printed in script, entitled: "Observations on the Conversion and Apostleship of St. Paul in a Letter to Gilbert West."

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The Christ of the Resurrection

Strong evidences for His bodily resurrection

By ARTHUR PETRIE, Th.D.

The number eight "denotes resurrection, regeneration; a new beginning or commencement. The eighth is a new first. Hence the octave in music, color, days of the week, etc. It is the number which has to do with the Lord, who rose on the eighth or new 'first'" (Companion Bible). It is therefore quite appropriate that Dr. Petrie should bring together in this article eight facts or activities which show that the resurrection of the Lord Jesus Christ was bodily, and not merely spiritual as skeptics affirm. The doctrine of the resurrection is one of the foundation stones of our Christian faith.

I. The Christ of the Resurrection Was a Real Person

THE Lord Jesus Christ had a real body. He was "seen." His disciples testified, "We have seen the Lord" (John 20:25). The testimony of 1 Corinthians 15, the resurrection chapter, is that "he was seen." Four times in that chapter it is testified of the Christ who "died for our sins . . . and . . . rose again the third day," that "he was seen." The angel "said unto the women" who "came . . . to see the sepulchre," and had not yet seen the risen Christ, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him" (Matt. 28:7). And quite likely there in Galilee, "he was seen of above five hundred brethren at once" (1 Cor. 15:6). "Above five hundred brethren" saw a *real person* with a *real body*. They were not deceived. There is no other way to interpret that resurrection, but by reality: His was a resurrection of *body*. William Milligan in his famous book, "The Resurrection of Our Lord," says of His bodily resurrection: "If it can be disposed of, all fixed interpretation of Scripture becomes impossible."

He was so real a person in His resurrection that He was taken for a "stranger." When He joined the two going to Emmaus, they did not think a phantom had joined them, but asked, "Art thou only a stranger in Jerusalem . . . ?" (Luke 24:18.) He was also taken for "the gardener" by Mary Magdalene (John 20:15). He was so real, and was seen with a real body. Yet a well-known Modernist says, "I do not believe in the resurrection of the flesh."

His resurrected body was one of "flesh and bones." He said: "Behold my hands and my feet, that it is I myself [very emphatic]: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Further, the body that was nailed to the cross, the body that was laid in the tomb, was the body that was resurrected. Jesus Himself proved that. "He shewed unto them his hands and his side" (John 20:20). His disciple, Thomas, wanting to be sure it was the body that was nailed to the cross, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). Then to prove to him that the resurrected body was the body that was nailed to the cross, Jesus said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas did believe. He saw before him *reality*, the body that had been on the cross, the body that had lain in the tomb, visible, physical, with "flesh and bones."

Dr. Milligan tells us of "those who imagine that, at His resurrection, our Lord either entirely laid aside the material body in which He had previously lived—thus becoming a purely spiritual Being"; and others "who so far modify this hypothesis as to allow that, while essentially or mainly spiritual, He yet assumed material substance and form at special moments and for special purposes." The testimony of the God-breathed, infallible, inerrant Scriptures refutes those views. It was "around the fact" of the real, physical, bodily, in flesh, resurrection of Jesus Christ "the infant Church closed her ranks, struggled for existence, and ultimately prevailed" (Milligan).

The resurrected Christ was the same person that He was before. The appearance of Jesus on the Emmaus walk, and after appearances, prove that. In describing the person and presence of Jesus during that walk and afterwards, Luke, in a most interesting and emphatic way, uses the word "*autos*" *seven* times. That word means "the same" person, "the same" Jesus, that they had known before His death. Since three of these are emphatic in the English translation, I shall ask your attention to them.

Luke says that "while they communed together and reasoned, Jesus himself drew near" (Luke 24:15). The same Jesus who had died and who had risen from the tomb and about whom they were conversing, drew alongside of His friends. In describing another appearance Luke writes, "And as they thus spake, Jesus himself stood in the midst of them" (v. 36). "While they were talking" (Gr.) about the person who appeared to them "in the way," that very same person, the very same Jesus, stood in their midst. Again the historian, Luke, uses the same word "*autos*" when he quotes the words of the Lord, "Behold my hands and my feet, that it is I myself" (v. 39). Jesus, in effect, said to them, "I am the same person, the same Jesus, you knew before." That is the precise meaning of the word "*autos*," used seven times by Luke in his record of Jesus after the resurrection. Therefore, the Christ of the resurrection was the *same real person*, with a *real body*, the body that had been crucified and put in the tomb —JESUS HIMSELF.

II. He Was the Interpreter of the Scriptures

Oh, how He interpreted the Scriptures to them that day! "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). As the resurrected Christ He could do it as He could not before. I believe He had them convinced of the necessity of His resurrection (v. 26) before He "vanished out of their sight." Their testimony suggests it: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us

When We Meet the Risen Saviour

By Dorothy Conant Stroud

WHY do you weep? No grief the heart can know
Has power to overwhelm the faithful soul
Who looks beyond this moment to the day
When all will be transformed—will be made whole.

As when Christ left the shadows of the tomb
And stepped into the Garden's loveliness,
Our trials shall forever fade from view
As to our risen Lord we onward press.

The fragrance of the Garden will be ours,
The dew-bejeweled grass, the lilies fair;
But, joy beyond compare will be ours when
We meet the risen Saviour walking there!

the scriptures?" (v. 32.) Again in Luke 24:44-46 we see that the Christ of the resurrection was the Interpreter of the Scriptures. "Then opened he their understanding, that they might understand the scriptures." *He proved His resurrection by the Scriptures, and His resurrection approves the Scriptures.*

III. He Was the Raiser of the Dead

Matthew writes: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53). The Lord had said, "I am the resurrection, and the life" (John 11:25). He had also said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5: 28, 29). He called the dead Lazarus out from the tomb, and he came out alive! Shall we not therefore believe that those of Matthew 27:52, 53 heard His voice and came forth? "The saints that slept in them—the graves—were awakened only by their risen Lord." It was provided that "the Spirit of life should enter into them from their risen Lord" (David Brown, in Jamieson, Fausset and Brown Commentary). In John 6 He taught that He is the One who raises the dead (vs. 39, 40, 44, 54). Yes, the Christ of the Resurrection was and is the Raiser of the dead.

IV. He Is the Breather of the Holy Spirit

It was the risen Christ who "breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20: 22). It was an earnest and first fruits of the effusion of the day of Pentecost, and effected a real change in them. "It was the first step in that great moral change which passed over the disciples after the Crucifixion, and of which the day of Pentecost witnessed the accomplishment" (Ellicott's Commentary *in loco*). Oh, that we might pray,

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.
—*Edwin Hatch.*

V. He Is the Director of Service and His Servants

The story of John 21 indicates that. It was the risen Christ who directed His disciples where to "cast the net." You recall the other occasion when He directed their fishing activities, in Luke 5:1-11. What He said then is what He means to teach in the story of John 21: "From henceforth thou shalt catch men"—take men alive in the Gospel net. The history of the Church in the Book of Acts shows that it was the risen Christ who directed His servants in their Gospel service. (See Acts 9:15; 10:13, 14; 16:10; 18:9, 10; 22:18, 21; 23:11.) The story of John 21 is, therefore, "very significant of that work to which Christ was now with an enlarged commission sending them forth. . . . When, soon after this, three thousand were converted in one day, then the net was cast on the right side of the ship" (Matthew Henry).

VI. He Is the Ever-Present One

That is suggested in the fact that Matthew ends his Gospel with the resurrection of Christ, and leaves Him *with us*, saying, "And, lo I am with you alway, even unto the end of the world."

VII. He Is "the Lord and the God"

So the disciple Thomas testified, and the Lord Jesus *unequivocally* accepted his testimony. "Thomas answered and said unto him, My Lord and my God" (John 20:28). The original is very emphatic, having the definite article "the" twice: "The Lord of me and the God of me." Westcott calls this confession—"the loftiest view of the Lord given in the Gospels." And it is spoken of the risen Christ, "who is over all, God blessed for ever" (Rom. 9:5).

VIII. He Is the Coming One

Matthew ends his Gospel with the resurrection of Christ, and shows Him with us "alway." John ends his Gospel with the risen Christ directing the activities of His servants, and with a word about His coming again. It was the risen Christ who said, "If I will that he tarry till I come, what is that to thee? follow thou me"; and John practically ends his Gospel with a repetition of those words of the resurrected Christ. "If I will that he tarry till I come, what is that to thee?" Yes, indeed, the Christ of the resurrection is the Christ who will, according to His promise, come again.

Seattle.

The Post-Resurrection Appearances of Christ

Four fundamental lessons they taught to His disciples

By HERBERT LOCKYER, Litt.D., F.R.G.S.

SUNDAY, April 8, A.D. 30, is thought by some scholars to have been the day of Christ's resurrection. Early that morning, devoted women journeyed to the tomb to anoint the body of Christ Jesus, but the difficulty of the huge stone, too heavy for women to dislodge, caused concern (Mark 16:1-3). But the difficulty they anticipated never arose. Angels can make seats of our stones of difficulty (Matt. 28:2; Mark 16:5).

The agony of Good Friday was swallowed up in the triumph of this Easter Day. Jesus of Nazareth, Master Carpenter, through wood and nails had purchased man's whole salvation. His resurrection was God's receipt for Calvary. The angelic message, "He is risen," declares that the debt had been paid. It is for this reason that the Christian Church observes Sunday, the first day of the week, as the Lord's Day, in honor of a completed redemption.

Have you ever pondered the question as to the whereabouts of the Holy Spirit as Christ Jesus' body lay in the tomb? All through our Lord's life and labors, the Spirit had been intimately associated with Christ Jesus. It was through this selfsame Spirit that He died (Heb. 9:14). Possibly He was in the tomb guarding that precious body. The Romans had affixed their seal on the outside of the tomb, declaring that Christ would not rise again. Did God have His Seal inside in defiance of Rome's action? Is not the Holy Spirit the Seal? (Eph., 4:30.) As the Spirit prepared the physical body of Jesus in the virgin womb of Mary, so He had a share in fashioning the glorified body in the virgin tomb of Joseph, for Christ was "quickened by the Spirit" (1 Pet. 3:18). The Holy Spirit is "the Spirit of him that raised up Jesus from the dead" (Rom. 8:11).

Although no one saw Christ rise, the fact remains that "He tore the bars away." The angels who cannot lie proclaimed the Resurrection; the empty tomb displayed it; the appearances of the risen Lord Himself confirmed it. At first, the disciples were utterly unprepared to accept the testimony of the women. They verified, however, the story of the women for, when they went to the tomb and saw Christ's grave-clothes, they realized that these were arranged as no grave robber would leave them. "They remembered his words," about His crucifixion and resurrection. At the time, they did not apprehend their meaning, but now they are called to memory with a new meaning. Twilight burst into sunlight, and a dynamic had been imparted that made those disciples totally different people.

Hight C. Moore in "From Bethlehem to Olivet"—a most suggestive and serviceable study book on the life of our Lord—reminds us of His ten appearances within forty days, and of the four fundamental lessons those appearances taught.

For the *lesson of faith*, six appearances were necessary—five on the Resurrection Day and one on the following Sunday. In order they are:

1. *Christ's appearance to Mary Magdalene* (Mark 16:9-11). This woman, once possessed by seven demons, is "now granted seven heavens, for that is what this appearance must have meant in Mary Magdalene's mistaking Christ Jesus for the gardener! In order not to frighten her, did He assume the voice and garb of the gardener? Lovingly the Master revealed Himself to her, and she received the honor of being the first to gaze at the Conqueror of death, and to obey the first command of the risen Christ.

2. *Christ's appearance to the other women* (Mark 16:1, 10; Matt. 28:8-10). Mary and Salome had just left the empty sepulcher and were hurrying to tell the disciples the startling news when Christ met and saluted them. Faith instantly recognized Him as the risen Lord, and they worshiped Him.

3. *Christ's appearance to two disciples* (Mark 16:12; Luke 24:13-25). We are told the name of one of the two, Cleopas (Luke 24:18). Perhaps the other was his wife, Mary (John 19:25). That afternoon on the first day of the week they were trudging back to Emmaus, a journey of seven and a half miles from Jerusalem, and, on the way, Christ Jesus joined them. But, although they walked and talked with Him, they did not recognize Him. As He expounded unto them the Scriptures concerning Himself, with burning hearts they invited the Stranger to stay the night with them, and, accepting their hospitality, the Guest became the Host. As He blessed and broke bread their eyes were opened. With abounding joy they returned to Jerusalem and reported the Master's appearance to them.

4. *Christ's appearance to Simon Peter.* To the first witnesses of His resurrection Jesus said, "Go your way, tell his disciples *and Peter*" (Mark 16:7). Was not Peter a disciple, then why single him out like this? The apostle must have been downcast over the way he had failed the Master, but, in infinite mercy Christ remembered him, not to censure but to comfort. The apostolic circle was now astir with the good news. "The Lord is risen indeed and hath appeared unto Simon" (Luke 24:34; 1 Cor. 15:5).

5. *Christ's appearance to the ten apostles* (Luke 24:36-43; John 20:19-24). On the evening of His resurrection day, Christ appeared to the disciples assembled in the upper room. The actual physical resurrection of Christ Jesus from the dead had been accepted and declared by Mary and the other women. Two disciples from Emmaus had returned to add their testimony. It was of great importance that the apostles should be a unit in their faith in the Resurrection, so Christ appeared among them, and convinced them of His reality.

(1) His *presence* suddenly in the closed room struck terror to their hearts. But their eyes beheld Him, and that was sufficient.

(2) His *salutation*, familiar in tone, dispelled their fears.

(3) His *remonstrance* helped them to believe in His presence, power, and personality.

(4) His *assurance* as to His identity was finally satisfying. He let them gaze at the marks of the nails on His hands and feet. He even ate a piece of broiled fish to prove that His body was the same body they had known for years, only glorified.

6. *Christ's appearance to the eleven disciples* (John 20:24-29). The eleven disciples were together eight days after Easter Day. Thomas, one of the Twelve, was absent from the first Sunday evening meeting. Evidently he was despondent and had little faith in the reports of the other disciples that they had seen the Lord. But the second Sunday, Thomas was present. The doors were shut for fear of the Jews, and a solemn hush pervaded the upper room. Again Jesus appeared, and in clear, convincing tones assured Thomas that it was He Himself who was standing before him. The print of the nails was enough to set Thomas's fears at rest. At last, he, too, had learned the lesson of faith and cried, "My Lord and my God."

Then there was the *lesson of love.* The disciples had accepted the Resurrection as a fact; but the old-time love, as well as faith, had to be restored. This lesson was taught by the appearance of Christ Jesus on the western shore of the Sea of Galilee. Seven disciples had spent an unsuccessful night at fishing. John, with his usual perceptiveness recognized the Lord on the shore. Peter with his customary impetuosity sprang into the sea. After the meal on shore, the Master and Peter had a talk about love, which ended with Peter's declaration of sincere and faithful love to the Lord (John 21:15-17).

The *lesson of authority* was taught the disciples on an unnamed mountain of Galilee. Assembled with the Eleven were the five hundred brethren of whom Paul wrote (1 Cor. 15:6). At this appearance the great commission was given with royal authority, command, and promise. They had *come* and *seen*, and were now bidden *go* and *tell*.

The *lesson of enduement* came with Christ's last appearance on the Mount of Olives (Acts 1). The disciples were to tarry in Jerusalem with its many holy associations until the Holy Spirit should come upon them, empowering them to fulfill their marching orders. Christ promised to work with them and to confirm the Word. (Mark 16:20.) With His final benediction, Christ ascended on high, and the two heavenly visitors came with the promise of His return (Acts 1:10, 11). After a time of waiting in praise, prayer, and fellowship, the Holy Spirit was bestowed upon them, and out went the little band as flaming heralds of the Cross to turn the world upside down.

The object, then, of our Lord's appearances to the many mentioned, and also to James and Paul (1 Cor. 15:6-8), was to assure them of the reality of His resurrection and identity, and to instruct them as to their future ministry and witness.

BROMLEY, KENT, ENG.

Calvary Before the World Began

(*Continued from second page*)

and heart of God from all eternity. Then let us ask ourselves how we value what has dwelt so long and so deeply in the thought of God for us. To see Calvary in its momentous significance for sinners is to see that man's greatest folly is to pass by the sacrifice there made for sin.

But self-sufficient men, in pride of intellect and self-righteousness, dismiss the Gospel and scorn the message of a God-provided atonement. George Bernard Shaw spoke for the proud heart of modern man when he scornfully dismissed the Christian doctrine of atonement, saying, "No, thank you. I prefer to retain my full moral responsibility." The truth, however, is that no man measures up to his full moral responsibility who rejects Jesus Christ. We are morally responsible before God, and in the light of the great store He sets by the atonement, to humble ourselves as sinners before Him and thankfully accept the atonement His holiness required and His love provided.

The sacrifice of the Son of God must meet the basic need of fallen man to have had priority in God's provision for a race yet uncreated. How do we value that sacrifice? Let those who have failed to accept it, by trusting themselves repentantly and believingly to Christ, turn to Him at once. Let such as are committed Christians so devote themselves to their Lord and Saviour as to become channels of God's self-sacrificing love to others.

Lough Fook did both. He was a Chinese who heard and accepted the Gospel. What followed was told years ago by Dr. A. J. Gordon. This Chinese believer became greatly moved at the thought of many of his fellow countrymen who were laboring as slaves in South American mines and who were denied the Gospel. Self-sacrificing love moved him to sell himself for a term of five years as a coolie slave. He was taken to the mines and toiled there, sharing the hard lot

(*Continued on page 280*)

I. The Teacher as a Student

Five ways in which we must study the Scriptures

By ALFRED P. GIBBS

"Probably one of the greatest liabilities today is the teacher who has ceased to be a learner," says the author of this series of messages prepared especially for Sunday school teachers. The fourfold sense in which he believes a teacher must study is covered in four articles, of which this is the first. Succeeding articles will show that "We Must Study the Saviour," "We Must Study the Student," and "We Must Study Ourselves."

Mr. Gibbs is a well-known teacher and writer among the Assemblies ("Brethren"), and has written many books, booklets, and tracts, and composed a number of hymns and choruses.

THERE is a great need in this day to emphasize the old truism, "He that would *teach* must *learn*, and he that would *impart* must *receive*." The Christian teacher must be a disciple himself if he would "teach [make disciples of] all nations" (Matt 28:19). A disciple is a learner, and he should continually heed the injunction of the great Teacher who said: "Take my yoke upon you, and learn of me" (Matt. 11:29). From this school of Christ no one can graduate; he remains a disciple all his days. In fact, death simply introduces each Christian into a sphere where this tuition will continue forever, for we read: "That in the ages to come, he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

It has been well stated thus: "Of all the people in the world who ought to be learners, teachers head the list." The fact is, we cannot be *teachers* unless we are *learners*. When a teacher ceases to *learn*, he ceases to *teach* effectively. If he does not study, he cannot inspire others to study; for today's lesson is taught through today's study. When the teacher's mind becomes closed, the pupil's mind cannot be opened. If we have stopped learning, we cannot help anyone else to begin to study. If we want our pupils to be learners, then we must be learners ourselves. Probably one of the greatest liabilities today is the teacher who has ceased to be a learner.

There is not a more unreliable teacher in this world than the one who imagines he knows all that there is to know, and therefore sees no necessity for increasing his knowledge. To such a one God says: "If any man *think* that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). Well did Solomon declare: "A wise man will hear and will increase learning" (Prov. 1:5).

It might be well to stir up our "pure minds by way of remembrance" by reminding ourselves of what God's Word has to say regarding our very limited capacity. We are assured, first, that "we brought nothing into this world" (1 Tim. 6:7). Secondly, the Lord Jesus distinctly stated that "the flesh profiteth nothing" (John 6:63). Thirdly, John the Baptist affirmed: "A man can receive nothing, except it be given him from heaven" (John 3:27). Fourthly, Paul, by the Spirit, declared: "If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). Fifthly, we are again informed: "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" 1 Cor. 8:2). Sixthly, the voice of our Lord is heard emphasizing the great truth: "Without me ye can do nothing" (John 15:5). Finally, the inspired apostle adds: "It is certain we can carry nothing out" of this world (1 Tim. 6:7). How good it is to know, in view of these very humiliating disclosures of our own nothingness, that God loves to choose, and deigns to use, the "things which are not, to bring to nought things that are" (1 Cor. 1:28).

If we are to be the teachers God intends we should be, then we must be students in a fourfold sense at least. We must be students first, of the *Scriptures;* secondly, of the *Saviour;* thirdly, of the *students* we teach; and fourthly, of *ourselves*. We shall therefore think of the teacher as a student along these four lines.

I. We Must Study the Scriptures

That we must study the Scriptures cannot be overemphasized. There is absolutely no substitute for Bible study. No one can do our Bible studying for us, just as no one can do our praying, our service, our giving, or act as our substitute for personal devotion to the Lord Jesus Christ. This is purely the privilege and responsibility of each individual.

If the work of the Sunday school teacher is to impart the Word of God to the mind, conscience, and heart of the pupil, then the teacher must know the Word for himself by diligent study. He must follow the example of Him who said: "We speak that we do know" (John 3:11). Each teacher should study the Bible in at least five different ways:

1. He should study it *consecutively* for *information*. That is, he should be acquainted with the Bible as a whole. This can only be accomplished by reading it through from beginning to end. This is not such a tremendous task as it may sound. The whole Bible can be read in fifty-four hours at the rate of two hundred and fifty words a minute. By reading three chapters of the Old Testament each morning and two chapters of the New Testament each night, it is possible to read through the Old Testament once a year and the New Testament twice a year. There are many excellent schemes for the yearly reading of the Scriptures that require only twenty minutes a day. Nothing can compensate a person for the lack of an all-round acquaintance with the Bible. It is an interesting book which grows more fascinating each time it is read. The least the teacher can do is to treat the Bible with the same courtesy that he treats any other book. He should therefore read it through and thus grasp its message as a whole. He should adopt a definite course of reading that will carry him through the Bible at least once a year.

2. He should study the Bible *doctrinally* for *stabilization*. These are the days when the fundamentals of Christianity are being attacked, both from without and within. "If the foundations be destroyed, what shall the righteous do?" inquired David. The tragedy is that so many Christians are ignorant of what these foundation truths are, and are consequently unable to discern the encroachments of the enemy, or to combat false doctrines with the sound teaching of God's Word.

The teacher should endeavor to grasp the great doctrines that the Bible presents, so as to be able, like Paul, to say, "We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). The teacher should make a close study of such great truths as the doctrine of God; of the person and work of Christ; of the person and work of the Holy Spirit; the divine inspiration of the Scriptures; the doctrines of sin, redemption, regeneration, salvation, sanctification, the Church, the Second Coming, the eternal state of the redeemed, the eternal retribution of the Christ-rejecter, and the like.

There are many excellent books that systematically set forth in a systematic manner these great doctrines that are fundamental to our faith. Scofield's Bible Correspondence Course on "Bible Doctrine" (vol. 3, $15; entire course, 3 vols., $37.50. Moody Bible Institute, Chicago 10) is good. L. S. Chafer's "Major Bible

Themes" (Dunham Pub. Co., Box 28, Findlay, Ohio, $3) is excellent, and each teacher should have it in his library. Any reputable Bible teacher will be glad to recommend any book along this line which will enable the Sunday school teacher to be "a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine" (1 Tim. 4:6).

3. He should study the Bible *typically* for *illustration*. The Bible is like a great picture book which abounds in marvelous types and illustrations of Christ's person and work. All the various offerings, the furnishings, and the elaborate ritual associated with the Tabernacle are like so many parts of a mosaic, which when placed in their right relationship to each other, present the complete picture the Maker intended it should. Our Saviour Himself said: "Search the scriptures . . . they are they which testify of me" (John 5:39). Again He declared prophetically: "Lo, I come: in the volume of the book, it is written of me" (Psa. 40:7). To the downcast disciples on their way to Emmaus, "He expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). All the incidents in the history of Israel serve to illustrate truths revealed in the New Testament, for it is written: "Now all these things happened unto them for ensamples [types]: and they are written for our admonition" (1 Cor. 10:11). Let us make abundant use of this great storehouse of illustration, and thus make clear the truth we are seeking to convey to the pupil by "comparing spiritual things with spiritual" (1 Cor. 2:13).

4. He should study the Bible *dispensationally* for *application*. The dispensations illustrate the basis of God's dealings with man through the various periods of history. There are many today who deny dispensational truth, while others overemphasize it. The teacher needs to maintain a balanced attitude of mind to this most necessary truth. He should be a "D.D." in the Scriptural sense, that is, a "distinguisher of differences" (Phil. 1:10, A.S.V., marg.). He should be able to distinguish between law and grace; between the Church of God and the Kingdom of God; between the Jew, Gentile, and the Church of God; between the judgment seat of Christ for the believer, and the great white throne for the unbeliever; between the Sabbath and the Lord's Day; between gifts and rewards, and the like. He should find out where he is, dispensationally, in the program of God. In this way, he will be enabled to become "a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

5. He should study the Bible *devotionally* for *inspiration*. There is the subtle danger of a teacher's becoming so intent on imparting the Word of God to others that he neglects to feed himself. This results in spiritual barrenness, with its twin evils of dry formality and powerlessness. We may well learn a lesson from the cow. We see her browsing in the rich pastures until she has satisfied all her desire. Then she lies down contentedly beneath the shade of some tree and chews her cud. Thus she goes over what she has been feeding upon, and, when milking time comes, the result is seen in the rich milk so necessary to man. Does the cow feed in the pasture and chew its cud in order to give us milk? Perish the thought! She does it to satisfy herself, but, in so doing, gives to others the milk they need. As teachers, we too must browse in the rich pastures of God's Word, and, as we meditate upon its glorious truths, we shall be enabled to give our pupils the "sincere milk of the word," by which they may be "made wise unto salvation" and may "grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

To change the figure, each teacher should cultivate the garden of his own soul before he attempts to cultivate the gardens of others, lest he has to confess with another: "They made me the keeper of the vineyards, but mine own vineyard have I not kept" (Song of Sol. 1:6). The teacher's great need is personal holiness of life, personal devotedness to Christ, personal dependence on the all-sufficient grace of God, and the wisdom which comes from above. This comes as a result of dependent prayer and diligent Bible study (Jas. 1:5, 6).

(To be continued)

No doubt you will think of a number of Sunday school teachers and workers to whom this series of articles on "The Teacher as a Student" may bring valuable help and encouragement. There is still time to send any of these a special thirteen-week subscription to the TIMES covering the Gibbs series, if you will act promptly. Such subscriptions cost $1 each ($1.10 in U.S.A. dollars in Canada), and, for three new 13-week subscriptions, you may have, without additional money cost, a copy of "Answers for Inquiring Christians," a collection of "Notes on Open Letters," by the Editor.

Subscriptions should specify "the Gibbs series," and be sent to The Sunday School Times Co., 325 N. 13th St., Philadelphia 5.

II. Trophies of Grace Among Puerto Ricans

A large mission field in our biggest city

By the Rev. OLAV EIKLAND

BOLDNESS characterizes the Puerto Rican, not only in his advance toward evil but also toward good, and the Gospel. Often when a penitent in a meeting is taking the step forward to accept Christ, he may boldly proceed not only toward the front but up on the platform, getting as close as possible to the pulpit from where the Gospel invitation came to his heart, and where he feels it most appropriate to make a covenant with the Lord and publicly enter into the Christian life.

Here are some of the handpicked fruits gathered for the Lord in our Latin Evangelical Mission, a branch of the Evangelical Free Church.

Anibal was a shipwrecked sailor on a stormy sea of marital life when we first met him. He had then broken away from his divorced wife with whom he had three children, and joined himself to a woman who had separated from a man to whom she had borne six children, four of whom she brought into her new home. When we first met this Puerto Rican family two more children had been born into this multifarious domestic circle, cramped into one room. The Gospel light began to shine and in that light the sins of their souls were revealed, but also the great Saviour from sin. In one of our meetings both the father and mother came forward together, kneeling at the mourners' bench to confess their sins and receive into their hearts the Redeemer of broken lives and homes. Our hope is that they may now build their home on the Rock of Ages.

Pedro was another shipwrecked sailor on a stormy marital sea. When his home in Puerto Rico went on the rocks, his concubine, with the four children they had had, drifted toward the nearest moorings she could find, joining herself to a man whom she married; and from their island home they came to live in Brooklyn. Later Pedro arrived here and as a prodigal son came to our meetings. One night at our Sixth Avenue mission he came forward and on his knees wept out his sinful life in confession to a forgiving Saviour.

Some time later in our prayer meeting Pedro informed us that his oldest son, living with his mother and stepfather, in a state of mental confusion had committed suicide by throwing himself out of the window of his home. Pedro invited us to come over to the funeral chapel for a religious service, where so many unsaved Latins were present. We went with him. When I

looked into the face of that handsome boy whose life had ended so tragically, I could not but wonder what might have been the cause of his erratic jump into eternity. Was his mental confusion caused by growing up in a home torn apart by parental infidelity? We could only give our simple testimony at that meeting, presenting Christ to the bereaved mother, telling her and others present of the One who alone can forgive sins and heal broken lives, who "hath borne our griefs, and carried our sorrows," who was "wounded for our transgressions."

Many wandering between New York's skyscrapers are lost heathen, unable to find their way home to God. Justiniano was an elderly man who had just come from Puerto Rico. Living next door to our Sixth Avenue mission, he was brought to our meetings by his grandchildren who attended our Sunday school. Justiniano also became a member. One day he took a stroll in town and got lost. Unable to find his way back, knowing only Spanish, he walked around for three days and nights until police found him in a park in a state of collapse. They took him to a hospital where a Spanish-speaking interpreter got in touch with his family. Just the night before, in our prayer meeting, prayers had been offered for his return home.

Geographically New York's heathen are not far away, but spiritually they are as distant from God as Africa's Negroes and South America's jungle Indians. To reach them with the saving power of the Gospel, spiritual distances must be overcome, not by physical travel but spiritual travail.

What impact will New York's Hispano Christians make on the future religious life of this, the world's greatest city, and through it on the nation as a whole? Something of a prophetic vision about this was given me one day. I had the privilege of taking part in a Reformation Day parade in Manhattan, where all Spanish Protestantism in New York was represented. The parade ended in a great rally, filling to capacity the great Riverside Cathedral.

Here was Latin America's Protestantism invading the stronghold of American religious liberalism, the very shrine of its modernist faith, where Harry Emerson Fosdick's voice for many years was heard as the sagacious interpreter of American Liberal theology. And now the great Cathedral was filled with several thousand Bible-believing Christians. Unforgettable was the moment when that great audience stood singing, *"Castillo fuerte es nuestro Dios"* ("A mighty fortress is our God"). As I sat with all the pastors of the Spanish churches on the elevated platform in front of the cathedral, it was an inspiration to look on the great audience and to hear exclamations of "Praise the Lord! Hallelujah!" as speakers were giving their greetings.

Denominational barriers, race hatred, and religious ceremonial apathy are deterring Christians from active evangelization of millions of souls in our land. Is there any voice strong enough, and with a "Thus saith the Lord" authority, which shall be able to penetrate this mausoleum of churchianity and with resurrection faith say, "Lazarus, come forth!"

The poor Puerto Ricans are a despised people in this city and in this land. But sometimes in church history a despised people have been elected by God to become His chosen instruments for His wondrous works and a channel through which His divine visitation has been brought to the world. Prophets of old were generally chosen among the humble class and from that class have also come most of the humble servants through whom God has spoken His warning and reviving will to a sleeping Church and a world dead in trespasses and sins.

Puerto Rican Christians are a praying people. A hundred years ago God heard the prayers of His people gathered at the Fulton Street Prayer Meetings; and such a revival came upon this city as had never been seen here before, spreading until it enveloped the whole nation, and went across the ocean to other lands. May we join our Puerto Rican brethren in such an invasion of Satan's stronghold, via God's throne! If our city is to be spared from destruction, such a revival must come and must come soon! Let us pray that the Puerto Rican invasion of New York and other places in the U.S.A. may turn out to become a crusade for Christ, a conquest of souls, and a preservation of our Protestant heritage in apostolic virtue and power.

BROOKLYN, N. Y.

Calvary Before the World Began

(Continued from page 277)

of his brethren and telling them of the Lord Jesus. Before he died he had won nearly two hundred to Christ and membership in the church. First he received God's self-sacrificing love himself. Then he became a channel of that love to others. "Go, and do thou likewise," praying for self-sacrifice rather than self-seeking to direct your life.

(To be continued)

Please pray for the staff of The Sunday School Times in all departments: press, mailing and composing rooms; subscription, accounting, business, circulation, advertising, and editorial departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the paper.

Former Travelers Commend the Christian Fellowship Tour

THE tour to Alaska this coming summer, sponsored by THE SUNDAY SCHOOL TIMES and the Northern Pacific Railway, will be the eighteenth of this kind. There was a gap in the series during the war. The following are parts of two letters received quite recently from readers who took the trip twenty-one years ago:

I had the good fortune to travel with your group about the year 1936, when Mr. Philip Howard, Jr., was the conductor, and although I have done considerable traveling since that time, I can say that your cruise offers more in the way of Christian fellowship, scenic beauty, historical interest, and good times than any I have ever taken.—*A Philadelphia reader.*

A few days ago a copy of THE SUNDAY SCHOOL TIMES was delivered at our door and stating the fact that through the kindness of some unknown friend we have become subscribers to that paper for a year. It was just like seeing an old friend. Just looks exactly the same as it did many years ago when my brother and I taught in the Moravian Sunday School and read and studied it thoroughly every week. How glad we are to see and to welcome into our home this dear old friend! Its articles are as good and as interesting as ever.

One item that interested me greatly is the fact that the Christian Fellowship tours to Alaska are still being conducted. In 1936, twenty-one years ago, I was a member of that marvelous tour. What happy memories I have of it! How we beheld the handiwork of our Lord as it was revealed to us day by day! Also remember the services which were conducted each morning either in the train or on the boat by you, and Mr. Waggoner, a Presbyterian minister, working among the Indians in Alaska. Always such helpful messages, and Christian fellowship. A few of the dear friends I met on the trip, I hear from regularly as Christmas comes around. Such blessed, happy memories I have of that trip bring me great happiness and true pleasure.—*A Lancaster, Pa., reader.*

Another thoroughly interesting trip, by land and water, is planned for this summer. The party will leave Chicago on Wednesday morning, July 3, and return to that city on Wednesday morning, July 24. An illustrated folder, giving the complete itinerary, mailing addresses, and the complete costs according to accommodations, may be had on request from the Editor, who with his wife will accompany the tour again this year. Write to Philip E. Howard, Jr., THE SUNDAY SCHOOL TIMES, 325 N. 13th Street, Philadelphia 5.

International Uniform Lesson

LESSON 3. APRIL 21. JESUS' VICTORY AND COMMISSION (Easter)

Matthew 27:55 to 28:20; printed text, 28:1-10, 16-20

Golden Text.—All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:18-20

THE KING JAMES VERSION

Matt. 28:1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

. . . . . .

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By J. C. Macaulay, D.D.

Approach to the Lesson

OUR study of the Gospel according to St. Matthew has really only given us samplings out of this great document. We should, however, try to see the book as a whole, and grasp its wonderful sweep. To help in this, it may be well, in connection with our last lesson, to present again the complete outline as we have seen it develop.

1. *Presenting the King in His Preparations* (Matt. 1:1 to 4:16)
   a. The genealogy (1:1-17)
   b. The birth and infancy (v. 18 to 2:23)
   c. The forerunner (3:1-12)
   d. The inauguration (vs. 13-17)
   e. The temptation (4:1-11)
   f. The headquarters (vs. 12-16)
2. *Presenting the King in His Procedures* (4:17 to 16:20)
   a. The early Galilean ministry (4:17 to 7:29)
   b. The days of popularity (8:1 to 11:1)
   c. The rumblings of controversy (11:2 to 13:53)
   d. The training of the disciples (13:54 to 16:20)
3. *Presenting the King in His Passion* (16:21 to 27:66)
   a. Dwelling in His Passion (16:21 to 20:34)
   b. Approaching His passion (21:1 to 26:2)
   c. Enduring His passion (26:3 to 27:66)
4. *Presenting the King in His Power* (28:1-20)
   a. Resurrection (28:1-8)
   b. Recognition (vs. 9, 10)
   c. Falsification (vs. 11-15)
   d. Commission (vs. 16-20)

Without the last chapter of Matthew, all the rest would be a story of deep pathos and utter tragedy. But the last chapter turns it all into triumph. Instead of a martyr, a victim, "a man ahead of his times," we have a Saviour. The death is still a travesty of justice on the human side, and a final demonstration of the sinfulness of the human heart, but in the light of the resurrection it is seen to be redemptive, the ultimate declaration of the love of God.

Verse by Verse

Matt. 28:1.—"*In the end of the sabbath . . . the first day of the week, came Mary Magdalene and the other Mary . . .*" The A.S.V. reads "late on the sabbath day," which would be close to 6 p.m. on Saturday. The Sabbath ended at 6 p.m., and the first day of the week began. The "other Mary" is the mother of James (Mark 16:1).

Verse 2.—". . . *a great earthquake: for the angel . . . rolled back the stone . . . and sat upon it.*" After the visit recorded in verse 1 the women went to buy spices (Mark 16:1), which they could not do till after six o'clock. What is recorded in this verse belongs to the early morning of the first day of the week.

Verse 3.—"*His countenance . . . lightning . . . raiment . . . snow.*" The radiant glory of Heaven, such as was seen in Jesus on the Mount of Transfiguration (17:2).

Verse 4.—". . . *the keepers did shake . . . as dead . . .*" The keepers were the "watch," set by the authority of Pilate (27:62-66).

Verse 5.—". . . *Fear not ye . . . ye seek Jesus . . .*" By this time the women had returned with their spices. It was now early morning (Mark 16:2). Notice that the angel addressed the women, not the keepers. The keepers had every reason to fear, but not the believing women.

Verse 6.—". . . *not here . . . see the place . . .*" The tomb was empty, not because the body had been removed, but because Jesus was risen. "As he said" recalls His many statements to this effect (16:21; 17:9, 23; 20:18, 19). The "place" was important as a witness of the Resurrection.

Verse 7.—"*And go . . . tell his disciples . . . he goeth before you into Galilee . . .*" "Come, see . . . go . . . tell." That

is the order. Such good news must be shared. The instructions were clear. There was to be a meeting in Galilee.

Verse 8.—*"And they departed . . . with fear and great joy; and did run . . ."* Fear and joy seem a strange mixture, but quite understandable in the face of these supernatural occurrences. The fear and joy gave wings to their feet.

Verse 9.—*". . . Jesus met them, saying, All hail. And they . . . worshipped him."* He had appeared to Mary Magdalene earlier. She seems to have become separated from the others. (See Mark 16:9; John 20:11-18). "All hail" is the Greek greeting, and means "Rejoice."

Verse 10.—*"Be not afraid: go tell my brethren . . ."* A repetition of the instructions given by the angel—for themselves, not to fear, and for all the group, to go to Galilee for the appointed meeting.

Verse 16.—*"Then the eleven disciples went . . . where Jesus had appointed them."* This was in obedience to instructions given in verses 7 and 10. "Eleven" marks the absence of Judas. No doubt there were others besides the apostles. Perhaps this was the occasion of over 500 seeing Him (1 Cor. 15:6).

Verse 17.—*". . . they worshipped him: but some doubted."* Worship mingled with doubt! The will was present, but so was the cloud of intellectual confusion. But if we are ready to worship, He will soon dispel the doubts.

Verse 18.—*". . . All power is given unto me in heaven and in earth."* Universal authority is in the hand of our risen Saviour. He is King. Yet He acknowledges its bestowment by the Father. It is given.

Verse 19.—*"Go . . . teach . . . baptizing . . . in the name of the Father, and of the Son, and of the Holy Ghost."* Clearly enough it is not the nations as such that are to be baptized, but those individuals in all nations who accept the "discipling," who receive the teaching. One "name" covers the Father, the Son, and the Holy Spirit.

Verse 20.—*"Teaching . . . all things whatsoever I have commanded you . . . I am with you alway . . . the end of the world."* A different word for teaching and a different tense, indicating a continued process. The presence of the risen Lord is assurance of strength to perform, as His Word is our authority to go. The age (not "world") which He introduced is to be marked by this activity of teaching nations.

The Heart of the Lesson

In the brief record given us in the last chapter of Matthew's Gospel there are matters of interest which are nevertheless incidental, and on the other hand we have the great basic and essential matters which are of course ornamented by the incidents. The earthquake, the descent of the angel, the rolling back of the stone, the trembling of the keepers, and all the running back and forth on the part of Christ's followers—these are the incidentals, all carrying interest of their own, but of value only as they bear upon this central fact declared by the angel and demonstrated by the presence of Jesus Himself, "He is risen." The importance of this truth cannot be overestimated or overstated. Without it the whole scheme of Christianity falls to pieces.

Let us think of this event as it affects us personally. Notice that the resurrection of Christ was the basis of the angelic exhortation to the women, "Fear not ye" (v. 5). There is no place for fear where Christ is known as the living one. We need not fear life with its vicissitudes, its temptations, its trials, its uncertainties, since Christ has lived, and died, and risen, and abides with us. We need not fear death for He has conquered death, and has transformed it for those who believe in Him into the portals of the fuller life beyond the grave.

But life may be for us now not only void of fear but full of joy. The word of Jesus Himself to the women when He went forth to meet them was, "All hail" (v. 9), as the King James Version gives it to us. The word really is "Rejoice." Again the exhortation is based on His victory. He has overcome, therefore we are free, and for us there is joy unspeakable and full of glory. The more we know of the abiding presence of our living Saviour, the more will His joy dwell in us, and the more will our joy be full.

A living Saviour means one more thing for us who believe in Him. It is not only deliverance from fear and a life of joy but it is life with a purpose. A task is committed to us. The risen Christ bears universal authority and has commissioned His Church to bear glad tidings of salvation through Him to the ends of the earth. In Matthew's account the task is summed up in three activities—making disciples, baptizing them, and instructing them. As this is done, the Lord's presence is assured with all the resources of His risen life.

Outline of the Lesson

1. The Empty Tomb (Matt. 28:1-8)
2. The Risen Saviour (vs. 9, 10)
3. The Great Commission (vs. 19, 20)

Topics for Development

Harmonization. Gathering together the events related to the resurrection of Christ and putting them in chronological order is a task which has occupied the minds of Bible scholars throughout the centuries. We cannot discuss the whole problem here, but I would recommend Bishop Westcott's excellent suggestions in his "Commentary on John's Gospel" (Wm. B. Eerdmans Pub. Co., Grand Rapids 3, Mich., $10). His suggested chronology is found at the beginning of his comments on the twentieth chapter.

Many have been puzzled by the variations of the time notices of the different evangelists. There seems to be a discrepancy between Matthew's time notice (28:1) and Mark's (16:1, 2). The seeming discrepancy vanishes if we see in Matthew (28:1) merely a visit to the tomb on the evening of the Sabbath. The tomb was near to the city gates, not even a sabbath day's journey away, so it would be perfectly legal, and certainly understandable, that the women should pay this visit at the quiet time of the day. It would also occupy their time until the stores opened with the ending of the Sabbath when they could purchase their spices and carry them home for preparation in view of their return to the tomb at the break of day. But when they returned in the early morning there was no more need for spices.

Practical Applications

Fear is the natural reaction to supernatural happenings, but those who "seek Jesus" have no need to fear. His death and resurrection have dispelled that (v. 5).

Last Week's Lesson

2. April 14.—Jesus Praised and Condemned ..... Matthew 21:1-11; 27:11-54

Next Week's Lesson

4. April 28.—Book of Beginnings. Genesis 1 and 2

Questions for Teacher and Class

By J. C. Macaulay, D.D.

WHEN did the two Marys first visit the tomb of Jesus?

2. What did they do after that first visit?

3. What did they discover when they returned?

4. To whom did Jesus first appear when He rose from the dead?

5. What was Jesus' greeting to (1) the women, (2) to the disciples in the upper room?

6. Where did Jesus appoint a meeting with His disciples after His resurrection?

7. What appearing of Jesus did Paul omit in his list in 1 Corinthians 15?

8. What appearing of Jesus does Paul mention which is not found in the Gospel records?

9. Where did Jesus give the last commission to His disciples?

10. How long is the great commission valid?

(Answers on page 291)

You have nothing to go and tell until you have come and seen, but once you have come and seen, your one business is to go and tell (vs. 6, 7).

When you go to the meeting place, you will find that Jesus has gone before you (v. 7). Do you keep tryst with Him daily?

Do not let your doubts keep you from worshiping Him. As you worship, your doubts will melt away while He becomes more real and dear.

His "go" is supported by His universal authority on one side, and by His all-enabling presence on the other. This rules out hesitancy.

Golden Text

Matt. 28:18-20.—". . . *All power is given unto me in heaven and in earth. Go . . . teach . . . baptizing . . . in the name of the Father, and of the Son, and of the Holy Ghost: teaching . . . all things whatsoever I have commanded you . . . I am with you alway . . . the end of the world.*" Notice the "all's" of this commission: All authority in the hands of Christ, all the world our parish, all the teachings of Christ our theme, all time the extent of our task and of His presence with us.

ELMHURST, ILL.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

"Low in the Grave He Lay"
"Look, Ye Saints, the Sight Is Glorious"
"We've a Story To Tell to the Nations"

A Prayer Before the Lesson.—O God, our Father, who hast brought from the dead our Lord Jesus Christ, we thank Thee for His victory over death and that now He is able to save all who come to Thee by Him. May the power of His resurrection life raise us all from death in trespasses and sins to a new life. Make us radiant Christians filled with joy unspeakable as we walk and talk with our living Saviour and as we look forward to seeing Him and being like Him. Remember all who are cast down by life's troubles and lift their eyes to the risen Lord that they may seek and find in Him such help as they need. Cleanse, empower, and bless Thy Church everywhere and use her witness to her Lord to draw many to Him. Defeat the hosts of evil, bring sinners to repentance, give godly, unselfish, and wise leaders for our times that justice and peace may flourish. Then, in Thy time, bring the return and reign of our Saviour, to the glory of Thy name and the blessing of all people. Amen.

After the Lesson.—To the women at the sepulcher, the angel said, "Come, see . . . go . . . tell," and that remains as the call of the Easter story. We are to see for ourselves that we have a risen Saviour; and once we know Him as risen, we are to pass the good word on to others. We come and see for ourselves that He is risen, first by receiving the Gospel story of His rising and then by trusting ourselves to the risen Lord to have Him as our Saviour and serve Him as our Lord. Thus we prove the Gospel true ourselves and can confidently tell others.

RISEN AND ABLE TO SAVE—
FIRST TASTE AND SEE
THEN TELL SPREAD
—THE WORD

A number of years ago a young Jew who got into trouble by illegally entering the United States was sentenced to a penitentiary term. While his case was being dealt with, a Christian worker visited him in jail and left him some literature written especially to help Jews see in Jesus Christ their promised Messiah. The prisoner was much impressed by what he read, so much that the night before he was to leave for the penitentiary, he prayed that if Jesus was truly God's Son and Israel's Messiah, God would prove it to him. He said, "If He will plead for me and get me released, I will know He is my Messiah and will accept Him and give my life to making Him known." Next morning he was told he was to have a new trial. It resulted in his sentence being revoked and his being deported, not to England as had first been decided, but to a city in Canada where his wife and children then were. So rejoiced and thrilled was he by such a proof of Christ's power to deliver in answer to prayer that he began to witness to his Lord and Saviour as he journeyed to rejoin his family. Souls were saved through his testimony and he later gave himself to the work of presenting Christ to his Jewish brethren. First he proved for himself that the Lord Jesus was alive and powerful to save. Then he told others what he had found true in his own experience. We may not have so remarkable an experience with Christ, but we can have one just as real, and then tell others and help them to find the Saviour.

CALGARY, ALTA., CAN.

The Busy Men's Corner

By Tom M. Olson

OUR Lord's empty tomb is the symbol of His greatest victory. It was a victory over sin (Rom. 6:10) and death (Acts 2:24) and corruption (Acts 13:37) and hell (Acts 2:31) and over Satan (Heb. 2:14). And it is an eternal victory (Rom. 6:9). Now we can sing, with Samuel Gandy:

His be the Victor's name
  Who fought our fight alone:
Triumphant saints no honor claim,
  Their conquest was His own.
By weakness and defeat
  He won the meed and crown;
Trod all our foes beneath His feet,
  By being trodden down.

He hell in hell laid low;
  Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
  And death by dying, slew.
Bless, bless the Conq'ror slain!
  Slain in His victory!
Who lived, who died, who lives again,
  For thee! His Church, for thee!

". . . *the angel . . . rolled back the stone . . . and sat upon it*" (Matt. 28:2).—If I were an artist, that is one scene I should like to paint—the garden showing some effects of the great earthquake which had just occurred, the open and empty tomb, and the angel with lightninglike countenance and snow white raiment sitting upon the stone in perfect contempt of the combined efforts of Jerusalem and Rome to keep the Lord of life in the tomb. And I would depict those scared-to-death soldiers fleeing the scene.

How true as Robert Lowry wrote:

Vainly they watch His bed,
  Jesus, my Saviour!
Vainly they seal the dead,
  Jesus, my Lord!

"*And the angel . . . said . . . Fear not ye . . .*" (Matt. 28:5).—We will allow that the Roman soldiers who were designated to guard the Saviour's tomb, were, under ordinary circumstances, brave and fearless men. But the circumstances surrounding our Lord's resurrection were anything but ordinary. With the rumbling sound of the earthquake in their ears, and the flashingly brilliant and beautiful angel before their eyes, they shook "and became as dead men" (v. 4).

What about the shy women? They heard the same sounds and saw the same sight, but nothing is written about fright on their part. They were definitely told by the angel to "fear not." Why? The angel said, "For I know that ye seek Jesus, which was crucified."

If the sound of an earthquake and the sight of one angel caused these erstwhile strong, brave, and fearless soldiers to shake and become as dead men, it is easy to visualize that future scene when, amid the many signs, sounds, and sights of the Great Tribulation, kings, great men, rich men, chief captains, mighty men, as well as ordinary men shall call on the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb (Rev. 6:12-17).

Those who now seek and find "Jesus, which was crucified," and who rose again, shall not be in that desperately frightened crowd—for there is "no condemnation to them which are in Christ Jesus."

"*He is not here: for he is risen, as he said . . .*" (Matt. 28:6).—How often,

throughout the Gospels, the Lord told His hearers that He would be crucified and rise again! "There is not one single occasion," says Dr. G. Campbell Morgan, "when our Lord made a reference to His coming Cross, but that He linked with it a reference to His coming resurrection."

He is not in the silence and darkness of the tomb. He is not in the realm of death—Satan's dominion. "He is risen" in the power of an endless life! "He liveth unto God" (Rom. 6:10). And because He lives, all believers shall live also.

A father was relating the story of the Crucifixion to his four-year-old son. As he went on with the story, the little fellow looked up with a sad expression on his face, and asked, "Did Jesus die, then, Dad?" "Yes," said the father, "He died on the cross." "Oh," said the boy, "He cannot love me now then." Said the father in telling this incident, "How I realized the value of the Resurrection at that moment, and what a joy it was to be able to say: 'He can love you now because He rose again! He lives and loves, now and forever.'"

"Go ye therefore, and teach all nations" (Matt. 28:19).—The birth, the mission, the death, the burial, and the resurrection of the Saviour having been accomplished, it only remains for the world to hear the glad tidings.

The risen Lord, with all power in Heaven and in earth, gives the commission. His disciples are to go to all nations—not only to the lost sheep of the house of Israel (Matt. 10:5, 6).

All who believe the evangel are to be baptized in the name—not names—"of the Father, and of the Son, and of the Holy Ghost." They are to observe all things commanded by the Lord. And the messengers are assured of the perpetual presence of the ever-living One! Let all who name His name tell that story to the nations.

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Say, Fellows,—

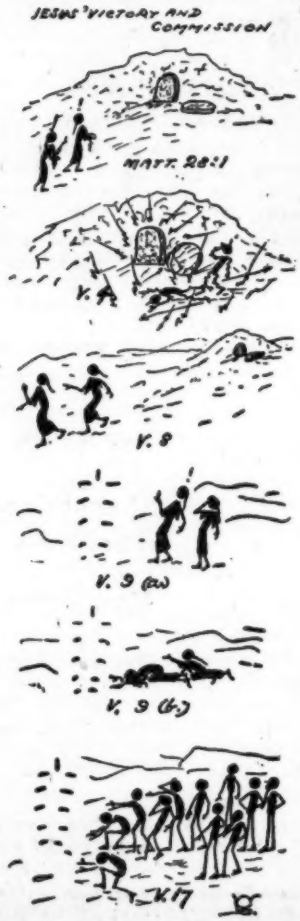
Wade C. Smith's Boys' Class

SAY, fellows, you might as well face now "in the days of thy youth" the fact that you will never have full satisfaction and enjoyment of the Christian faith while you have any doubt about the resurrection of Jesus from the dead. And I mean the resurrection of His body. There are some professing Christians who think it was only the spirit of our Lord that broke through the tomb on that eventful "first day of the week." They are unwilling to believe that He was alive in the flesh after being placed in the tomb. It logically follows that they have difficulty in believing He will return in the flesh, though the two heavenly messengers plainly told His disciples who had just witnessed His ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Jesus had appeared to them in the flesh on a number of occasions after His resurrection; on three occasions eating with them. See Luke 24:30, 41-43; John 21:9, 12, 13. His resurrection in the body is one of the definite and positively established facts concerning our Lord.

The Roman Catholic Church makes large use of the crucifix, the cross upon which hangs the image of Christ's dead body. Only today, upon opening the pages of a widely circulated and popular magazine I note a photograph of the present pope, in the posture of deeply reverent worship, kissing the feet of a life-size crucifix. I had heard of something in the St. Louis Cathedral in New Orleans, hard to believe. I attended a service there to see if it could be true—and it was. At the close of the service a large part of the congregation filed out by a sitting statue of St. Peter, and each one paused, bowed, and kissed the statue's big toe which protruded from the marble fold of the garment. The marble toe had actually been worn smooth by the many contacts of the worshipers' lips upon it. This is rank idolatry.

A few years ago I was a patient in a Roman Catholic hospital for several weeks. It is a very fine hospital and patients who go there are most efficiently cared for. The Catholics excel

Little Jetts Teach the Lesson
By Wade C. Smith



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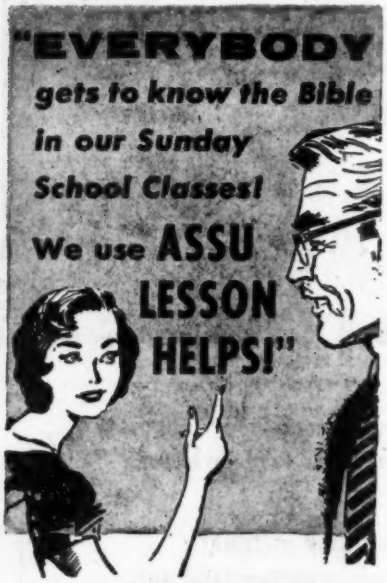

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in this service. In every room there is a gilded 10-inch crucifix placed on the wall directly in front of the bed, so that a patient cannot fail to see it constantly as he lies awake. I found myself looking at it; and as I would lift my eyes a little above it on the wall, the shape of the cross impressed upon the retina of my eyes would be reproduced. The image of the dead body would disappear, as the reproduction was in silhouette. The nun who was in charge of the floor where my room was located came by every morning and with a kindly greeting would ask how I had rested during the night. One morning I asked if she would do me a favor, and she said she would try—what was it? I asked her to look at the crucifix right steadily for a moment. She complied. Then I asked her to look at the blank wall above the crucifix and tell me what she saw. "I see the crucifix," she said. I asked her if she saw a body on the cross. She said, "No, just the cross." Then I said to her, "I worship a living Christ—not a dead one." She quickly turned and left the room. It was her last visit to my bedside, though I was there another week.

It is a wonderful assurance that our Lord conquered death and rose again, for by that we know that we, too, shall live again with a transformed and perfect body. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:51-55.)

Jesus said, "I go to prepare a place for you. . . . And . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). And He never breaks a promise.

WEAVERVILLE, N. C.

My Class of Girls

By Vivian D. Gunderson

LET us begin our Easter lesson by reciting Matthew 28:18, 19. Today we learn verse 20: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." These three verses form today's Golden Text, and as we study today's lesson I hope we will appreciate them more and more.

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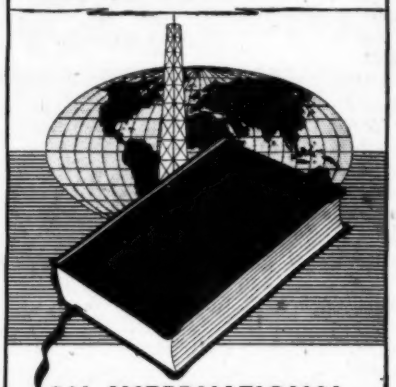

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COAST TO COAST OVER THE ABC AND MUTUAL NETWORKS

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Jesus tormented by His enemies (Isa. 50:6; Matt. 26:67).

Jesus given vinegar to drink (Psa. 69:21; Matt. 27:34, 48).

His garments divided (Psa. 22:18; Matt. 27:35).

Jesus forsaken by God (Psa. 22:1; Matt. 27:46).

Christ raised from the dead (Psa. 16:10; Matt. 28).

Men's biographies end with their death, but Matthew does not close with the death of Christ. It tells of His resurrection from the dead, a fact of tremendous importance to our faith. Matthew 28 records (1) the wonderful truth that He is risen, (2) the wicked lie that His body was stolen, and (3) the great commission given by our risen Lord.

Let us read Matthew 28 responsively. How simply the Holy Spirit tells this wonderful story! Can you picture what happened that first Easter morning? The soldiers are guarding Christ's tomb, the entrance is also blocked by a tremendous stone. Suddenly there is a great earthquake. An angel with a face like lightning descends from Heaven and, ignoring the soldiers, rolls back the stone from the door and sits upon it! The guards are paralyzed with fear. When able to move they flee into the city with the news. The women arrive asking each other who will roll the great stone away so they can enter the tomb with the spices they have brought. They see the angel and are frightened. The angel says, "Fear not," and then tells them that Jesus is risen. Next, he bids them look into the tomb. They do so and see that the body of Jesus is gone! Nothing is inside but the undisturbed graveclothes! The angel tells them to go quickly and tell His disciples, and they run with the message that Christ is risen. On the way they meet Jesus and worship Him, and He gives them a further message to deliver.

When the soldiers tell the chief priests what has happened, they are given "large money" to tell a foolish lie: "His disciples stole the body of Christ, while we slept." Why *foolish*? (1) There was a death penalty for guards who slept on duty, and here they say, not that *one* of them slept, but that *all* of them slept! (2) Furthermore, they claimed to have slept so soundly that the moving of the great rock did not wake them. (3) Supposedly, the imaginary thieves took time to unwind the graveclothes with which the body had been wrapped! (4) The body of Jesus was never found, nor any trace of those who were said to have taken it. (5) All this was the testimony of supposedly *sleeping* men, which no law court in the world would accept!

I cannot believe that lie. I believe in Christ's resurrection with all my heart, and what joy this brings! His

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resurrection proved that His sacrifice was sufficient to atone for all of our sins. His resurrection is the guarantee that we also shall be raised. We have a living, ever-present Saviour.

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Think again of the verses we learned. Jesus said, "All power is given unto me in heaven and in earth." Every word that He ever spoke was true. The miracles He had performed, and now His own resurrection, proved that He has all power. After these words, Jesus commanded His followers to go and tell the Gospel message. When the women who came to the sepulcher were told to "go quickly," they ran with the message. They had glorious news to tell: Jesus had risen! You and I also are commanded to tell of our risen Saviour. Let us go to some friend this week and say, "Christ is risen. I know it, because He is my Saviour." Will you try it?

Note: Our next memory card will be "The Creation"; 20 cents a dozen, postpaid, from Miss Vivian Gunderson, Ferndale, Wash.

FERNDALE, WASH.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
"He Is Risen" (Matt. 28:1-10)

"O PRAISE the Lord, all ye nations: praise him, all ye people" (Psa. 117:1). For what do we especially praise Him today? "All nations." Foreigners came to adore Him when He was little. Who spoke the words of our Memory Verse from Matthew 2:2? From 4:10? From 16:16? Let us mention some of the things about Jesus that proved to Peter and to us that He is God's Son. (Miracles, speaking with authority in teaching, reproof of the religious leaders, cleansing the Temple, forgiving sins, authority over nature and demons, knowledge of the future.) One of our verses advised us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). What have you learned during these lessons? We have memorized some of His words. Let us see if you can remember them (Matt. 4:10; 7:12; 9:9; 11:28; 21:13; 25:40; 26:41; John 15:14). A bouquet formed of artificial flowers, one added for each verse, helps hold interest in a series of memory work. Or add Easter lily buds and blossoms on the flannel board.

Now the last verse of our picture posters: "He is not here: for he is risen" (Matt. 28:6, Memory Verse). That is perhaps the most wonderful of all the wonderful things He did! Even after all they had seen Him do and heard Him say, Peter and the other disciples could not believe that! Not at first! Can we forget our new clothes, the lovely flowers, and the excitement of our Easter Day, and think back to that first Easter morning in Jerusalem? Dark. Just a dim glow of light in the east. But loving women cannot wait for broad daylight to take their last gifts to their adored Lord, and be near Him once more, though He is now dead after that awful crucifixion day. Mary Magdalene—the Lord had saved her from seven demons, no wonder she loved Him—and another Mary timidly set out through the dark shadows of narrow city streets, out through the great gate, across the valley toward—Shudder! Shake! Rumble! Another of those terrifying earthquake shocks!

At last here they are. But what a sight! An angel sitting on the big stone he has rolled from the door of the hillside grave, his face like lightning, his clothes white as snow! Guarding soldiers "knocked out cold" as if struck by a lightning bolt! But the angel is speaking to the women. "Don't be afraid! Not you! I know for whom you are looking—Jesus, the one who was crucified. He is not here. He has come to life. Come see where He was!" With trembling hearts they peeped in. There were His white wrappings, but He was gone! "Go quickly and tell His disciples that He is alive from the dead. He is going ahead to Galilee. You will see Him there."

How they run home, fear and joy mixed in their hearts! Who is that ahead of them? Jesus Himself! Flat on the ground in the reverence of those days, they throw themselves before Him, grasp His feet, and worship Him! Can you imagine the excitement, the unbelief, when these women reached the men and told this great news?

There are other thrilling stories of that first Easter Day and later days as others saw Him alive, and had to believe it was true. Paul tells us that at one time more than five hundred saw Him (1 Cor. 15:6). Stories of the Risen

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Jesus: (106) A walk with Jesus on Easter Day, Luke 24:13-35. (107) The disciples see Him, John 20:19-29. (108) Breakfast with Jesus, John 21:1-23. (109) A meeting on a mountain, Matthew 28:16-20. (110) Good-by to earth for a while, Luke 24:50, 51; Acts 1:10, 11. (111) Stephen sees Him in Heaven, Acts 6:8-15; 7:54-60). (112) Paul tells a king how he saw Jesus, Acts 26:8-16.

ORONO, MAINE.

The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the year 1957 may be had for 20 cents a copy, or $2 a dozen, postpaid, from the same address.

It Is Time for You.—*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world* (Matt. 28: 18-20, Golden Text). I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion; I have given my heart, now give your hearts."—*From A. J. Gordon, in Moody Monthly. Sent by Grace Robinson, Topeka, Kans. Prize illustration.*

All Power Ours.—*All power is given unto me in heaven and on earth* (Matt. 28:18, Golden Text). Dr. J. H. Jowett once told an experience concerning his early days when he was a minister in Newcastle-on-Tyne. He said there sat near the pulpit an old man who was accustomed to repeat the Lord's Prayer along with the minister, in tones which were distinctly audible to the man in the pulpit. When Dr. Jowett reached the ascription, "Thine is the kingdom, and the power, and the glory," at the utterance of the word "power," the old man used to say quietly, "Hallelujah! Hallelujah." "He never said it anyhere else," declared Dr. Jowett, "only there. I saw what he meant—'Thine is the power,' always, everywhere." It is because we can have God's own power that the deep joy of certain victory is ours.—*From the Christian World. Sent by J. A. Clark, Southport, Eng.*

Not There!—*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it* (Matt. 28:2). When Fricourt on the Somme was taken by our men in July, 1916, the village cemetery was found to have been heaved and shattered to bits as by an earthquake. Afterward when the Germans went right back to the "Hindenburg Line," the peasants came trickling up to their village and sought out the cemetery but the cemetery was no longer there. They lamented and said, "Where are our dead?" A priest of theirs was standing by and he said to them, "Children, our departed were never there!" Then they wept afresh, but now with joy as of a new discovery, and were much comforted. It took the thundering earthquake wrought by monstrous shells to open their minds to this shining Christian truth. And yet this revealing earthquake had taken place 1,900 years ago for all to know and see. Nay, further, at every Easter, and indeed on every Easter Day, which every Sunday is, the triumphant noise of that earthquake had gone clamorously abroad, and yet these peasants had not quite understood. Year by year Easter comes round to tell us with the trumpet of angelic cohorts and a proclamation as of an earthquake that Christ is not in any grave, and therefore this also, that none of His is in any grave.—*From British Weekly. Sent by B. M. Dobbin, Richmond, Kans.*

Fear Not.—*And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified* (Matt. 28:5). A Christian woman whom God uses in a remarkable way tells this: "For several years my nerves were so bad I didn't want to see or talk to anybody. My husband drank heavily, and I felt so ashamed that I avoided people, with the result that I lost most of my friends. One friend, however, stuck to me, God bless her, and tried to encourage me. I guess I was what is now termed "mentally ill." I only know life was horrible for me. One Wednesday, my good friend called me on the telephone and said, "I feel I ought to ask you to come to my church prayer meeting tonight, and strangely, for me, I felt I should go. I did, and God met me there. It was marvelous, as only God can be. The

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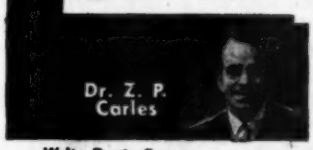

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pastor said as he began his message, "I feel led to say that if there's a child of God here tonight, fearful and disturbed, my God bids me say to you, '*Fear not.*' It surely was His message to me, and from that night on, I got well." —*Sent by Mrs. J. Shields, Toronto, Can.*

In the Morning.—*Lo, I have told you* (Matt. 28:7). The resurrection of Christ today assures us of immortality! "Because I live, ye shall live also." "I shall meet you in the morning," was the farewell of the early Christians. How beautiful when falling asleep in Jesus to be able to say to Christians and loved ones, "I will meet you in the morning"! Some years ago, in Michigan, a child of great promise died. The little one, all beautiful, robed for the grave, was laid in the casket, and in its little hand was placed a bouquet of flowers—the central flower of which was an unopened bud of the rose of Sharon. On the morning for burial the casket lid was removed for the sorrowing weepers to take their farewell look at the peaceful dead; when, lo! that bud had become a rose in full bloom while grasped in the dead child's hand. The beautiful flower said, 'Weep not for the spirit that is gone, it has already become a full-bloomed rose in Glory."—*From Preacher's Magazine. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

Temporary Disappointment — Lasting Joy.—*And they departed quickly from the sepulchre with fear and great joy* (Matt. 28:8). American literary critic Calvin Hoffman believes that Christopher Marlowe wrote the plays attributed to William Shakespeare. He believed it so deeply as to secure permission to open the 300-year-old tomb of Marlowe, belonging to the Walsingham family, which is in the Anglican Church of St. Nicholas in Chislehurst, England. He succeeded in securing this permission from a church court and the owner of the Scadbury Chapel in St. Nicholas. He traveled from New York to Chislehurst, and the tomb was opened and searched, but not a scrap of evidence did it contain. Needless to say, Hoffman was keenly disappointed, but still retains his belief that Marlowe wrote all that goes under the name of Shakespeare. Our thoughts go to a tomb in Jerusalem, where some of the disciples of the Lord Jesus Christ expected to find His body. There was temporary disappointment at not finding it, but when they recalled His oft-repeated statements that He would rise again, and when He gave them "many infallible proofs" of His resurrection, they rejoiced with exceeding joy.—*From Tom Olson, in Now. Sent by Albert Mygatt, Axtell, Kans.*

Beyond the Cross.—*And as they went to tell his disciples, behold Jesus met them, saying, All hail* (Matt. 28:9).

Beyond the cross was the Garden Tomb
Where the Lord's beloved wept,
The creeping hours of a midnight gloom
While the King of Glory slept.

Beyond the cross was a brighter dawn—
The stony grave unsealed—
The pall of death was forever gone,
And the bells of Heaven pealed.

For there on the old familiar way
Where Jesus had often trod,
There walked again on that Easter Day
The feet of the Son of God.

—*From Ruth Margaret Gibbs (Zwall), in The Sunday School Times. Sent by Mrs. A. E. Janzen, Hillsboro, Kans.*

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For Primary Teachers

By Helen E. Odenwelder

ZABHANI sat in the little white chapel. He sat there—not because he wanted to, but because he had to. Zabhani, you see, lives in Africa. He, like his father and his grandfather, do not know the true and living God of Heaven. Oh, they think they know Him. But there is only one way to God the Father, and that is through the Lord Jesus Christ, His Son. But Zabhani prays to a false god whose prophet is named Mohammed. Zabhani's

family is very religious. Five times a day they pray—and out in the open air where everyone can see them. They face a faraway city (Mecca) and chant their prayers. They hate the Lord Jesus. They hate the missionary who tells them about Him.

Why, then, is Zabhani in the Christian chapel? Because he wants to learn to read and write. These things he cannot learn in his part of Africa, for there are no schools. The missionary, however, does have a school. She teaches the boys the things that Zabhani wants to learn. He likes the lessons. He likes the way his teacher, Miss Hall, smiles when he does his work well. He would even like her, if he could. But his father taught him to hate her because she loves the Lord Jesus. However, if Zabhani is to learn to read and write he must attend the missionary's school. And if he is going to attend the school, he must go to the chapel service that is held each day. He hates to go because each time that he goes, Miss Hall teaches more from a Book she calls the Bible, God's Book. And she tells about God's only Son, the Lord Jesus Christ. Zabhani hates to hear the name.

On this occasion, it was a warm day. The sand from the nearby desert was blowing like snow through the windowless building. Miss Hall had pictures that stuck on a big, black board. She added more and more pictures as she told her story. Zabhani listened intently, even though he had not planned to listen.

"To those who, in the long ago, had lived and walked and talked with the Lord Jesus Christ, nothing could have been worse than to see Him suffering on the cross. They could not understand it. Then they saw Him die. Loving hands tenderly placed His body in a cave. Those who hated Him saw to it that no one would be able to steal His body. Soldiers guarded the tomb. A great stone was rolled in front of the tomb. Then the stone was sealed. To seal a stone was to stretch a heavy rope from one wall to another across the stone. Each end was sealed right to the wall. No one would be able to steal His body, you may be sure.

"It was the custom in that land, in those days, for people to put spices on dead bodies to help preserve them. So it was that some women headed for the tomb in which the body of the Lord Jesus lay. The sun was not yet up when they started. The morning air was chilly. Their sandaled feet were soon wet from the morning dew. They shivered—shivered because they felt cold; shivered because they were afraid, they were sad. The One whom they loved was dead. As they neared the tomb, one of the women said, 'Who will roll away the stone?' A few more steps and they were there. Then suddenly there was a crash, a roar, the ground shook. It was an earthquake! Before their very eyes an angel came down from Heaven, rolled back the stone, and sat upon it. The soldiers screamed and fell on the ground as if they were dead.

"The angel comforted the women, saying, 'Do not be afraid. I know that you seek Jesus who was crucified. He is not here, He has risen as He said. Come see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead.' It was God's angel who had spoken to the women. It was God's angel who had opened the tomb—not so the Lord Jesus could get out. He was out already. The angel opened the tomb so the women could see in.

"That is why I am here in Africa today—because I want you to know (and the Lord Jesus wants you to know) that He is truly the Son of God who died and who lives. And He wants to live in your heart."

LANCASTER, PA.

This Week's Questions Answered

(The questions are on page 282)

1. Near the end of the Sabbath, which would be near six o'clock on the Saturday evening (Matt. 28:1).

2. They went to buy "sweet spices" (Mark 16:1), which they could not do till the Sabbath was over at six o'clock.

3. That the tomb was open (Matt. 28:2).

4. To Mary Magdalene (Mark 16:9; John 20:11-18).

5. (1) "Hail!" or, "Rejoice!" (2) "Peace be unto you" (John 20:19).

6. In Galilee (Matt. 28:7, 10).

7. The appearing to Mary Magdalene.

8. The appearing to the five hundred—although this *may* have been the meeting in Galilee.

9. On the Mount of Olives (Luke 24:50, 51; Acts 1:4-9, 12).

10. As long as the age lasts and Christ is with us (Matt. 28:20).

ELMHURST, ILL.

Children at Home

Thanksgiving in July

By Esther O. Smith

"RAT-A-TAT, rat-a-tat" beat the drum, and at the sound Wrestling Brewster ran over to the open door of the cabin and looked up the street. He saw that the men of the village were assembling in front of the home of Capt. Miles Standish. Governor Bradford, in his long robe, crossed the road and joined the group of men.

"Come, Mother," called Wrestling, "it's

Did You Ever Weep Over Jerusalem?

The Lord Jesus Christ did! He knew that an unbelieving Israel would pass through times of hatred, massacre, and exile such as no other nation has ever endured.

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> Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! *Jeremiah 9:1.*

Somehow, we are persuaded that in this rapidly closing hour of grace, when the sinister shadow of Antichrist hovers nearer and nearer, there is a special urgency in God's desire that Israel shall receive kindness and mercy from His true followers. The Abrahamic covenant is still valid, and God will bless him who brings blessing to the Jew. There is no greater blessing than the acceptance of the Gospel of salvation through the Lord Jesus Christ.

Will you become a partaker with Him of His sorrow and love for Israel? Will you hold us up in prayer as we seek by His power to publish widely and fearlessly the message of "Behold your God"? God's interests are centered on Israel. Are yours?

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time to go up to the fort. Where's Love?"

"Your brother is down on the shore. That is where he spends most of his time since the *Plantation* anchored here. Captain West reported that he had passed a ship bound for Plymouth and Love has been eagerly watching for its arrival. He longs to see your sisters, Patience and Fear, and feels that they may be on that ship. Your father and I are hoping that they will come on that ship, too," Mistress Brewster said, as she arranged a clean kerchief around her shoulders.

"Love will hear the beat of the drum," Mary Brewster continued. "He will meet us in front of the Captain's house."

It was a hot day in July, in the year 1623, and the sun beat down on the little village of Plymouth as it had for seven long weeks. There had been no rain and the corn was parched and withered from the lack of water. The Pilgrims had toiled in the fields, planting the seed, and they had hoped to reap a large crop. There had been two failures in corn crops and they realized that another failure would compel them to abandon the village of Plymouth.

The Pilgrims had suffered many hardships since they had settled in Plymouth but they had trusted the Lord to supply their needs. Now they felt the need of trusting God to provide for them more than ever, and the governor had appointed a day for prayer.

Love Brewster joined his mother and Wrestling as they started up the road.

"No sign of a ship yet," Love said, in a disappointed voice. "Oh, Mother, I do hope a ship comes soon and that it will bring Patience and Fear."

Mary Brewster put her arm around her son and drew him to her.

"I understand just how you feel, Love. Three years is a long time to be separated from our loved ones. But it was necessary that most of the congregation remain in Leyden. Now we hope that they will be able to join us. Do you remember your sisters, Wrestling?" Mary Brewster asked her younger son.

"Not very well, Mother," Wrestling replied. "I just know that I have two sisters and I'd like very much to see them."

The men were standing three abreast. William Brewster, the ruling elder, had taken his place at the right of Governor Bradford, and Captain Standish stood at the left of the governor.

Mary Brewster and her sons joined the women and children and they marched up the hill to the large flat-roofed house on top of which were six cannon. The lower part of the building was used as a meetinghouse.

The Pilgrims entered their place of worship and quietly took their seats. Elder Brewster opened his brass-studded Bible and read to them from the Word of God. Then, for nine hours, they prayed. They told the Lord of their need of rain, how they depended upon Him to supply their need and they thanked Him for His wonderful care.

All day long the sun shone down upon the parched corn. Toward sunset, when these God-fearing people were leaving their place of worship, they noticed some clouds in the sky. Late that evening came the pat-pat-pat of a gentle rain. The rain continued for several days and the earth was thoroughly soaked. The corn was revived and the settlers now felt the assurance of a good harvest.

Governor Bradford, in gratitude for the refreshing rain, set a certain day for thanksgiving. This was not a day of feasting but a day of humiliation and prayer. One day, in the last week of July, the Pilgrims gathered at the meeting house on the hill to offer again their thanks to God.

The next morning Love Brewster took a pail and went down to the shore to

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dig clams. He started digging but paused every few minutes to look out over the bay. How anxious he was to see a sail appear on the horizon! He remembered his sisters very well and somehow Love felt that they would be on the ship that was expected to arrive at any time.

As Love paused in his digging and looked out over the water he quickly stood up. Was that a ship that he saw? Could it be a ship on its way to Plymouth? He shaded his eyes with his hand and looked intently out over the bay. He could see that the object moved and then he saw that it was a ship heading for the harbor. Just then Love heard the boom of a gun and he realized that someone else had seen the vessel. Already the men, women, and children were hurrying down to the shore.

Slowly the ship came nearer and then, while still a distance from the shallow harbor, Love saw the anchor dropped and a round-bottomed boat let down. The small boat was soon filled with men and they started to row toward the oval rock which was used as a steppingstone to the shore. A warm welcome was given to the newcomers and many questions were put to them. The men had brought letters to the colonists and books for Elder Brewster.

By this time another small boat had reached the granite boulder. A pretty girl stepped on the rock and Love Brewster cried, "That's Patience! I know it is. I would know her anywhere."

Love ran over to the young girl, who had stepped down on the shore, and she threw her arms around the dark-haired boy.

"How you have grown, Love!" she exclaimed. "Would you have recognized him, Fear?" she asked, as she turned to the younger girl who had followed her on shore.

"I think I would have recognized Love," Fear replied. "It's good to see you, Love," she said and she put her arm around the boy and drew him to her.

Such a happy reunion this was as families and friends, who had been separated for three years, were united.

Late that afternoon Love came up from the spring carrying a pail of fresh water. He entered the cabin and saw that Fear was busy setting the table. Patience was helping her mother at the fireplace. How good it was to have the girls with them once more!

Mary Brewster placed the fish and the clams on a large wooden platter, and Patience carefully carried the food to the wood-hewn table. Love filled the cups with sweet spring water. Wrestling put the chairs to the table and then he and Love took their places on the high-back bench.

William Brewster looked at his daughters for a moment and then said: "We are sorry that we have so little to offer you. We have learned to be grateful to God for the food from the sea with which He provides us. We hope that you will bear with us and that, before long, we will reap the corn and have more food."

"Father," spoke up Patience, "Fear and I have heard complaints among some of the newcomers about the scarcity of food. You have been able to survive it, and with God's help, we can, too. We are so happy and thankful that we could come to Plymouth and be with those we love once more."

There was silence for a moment and then the Brewsters bowed their heads. Love listened thoughtfully while his father returned thanks to God for the food provided them and for the safe arrival of Patience and Fear. Love felt a deep sense of gratitude to the Lord

Weep No More

IT WAS the day before Thanksgiving in Brooklyn, New York. But in the home of Mrs. "X," a recent refugee from Europe, there seemed to be little cause for thanksgiving.

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for His many blessings. He forgot the trials of the past several years and was thankful for the blessings of this day.

When the Brewster family raised their heads, Love's eyes shone as he said, "Yesterday, we thanked God for the rain which saved our crops. Today we are so thankful that Patience and Fear came on the *Anne*. This is truly Thanksgiving in July."

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National Geographic Society's Bible Lands Map

THE eyes of the whole world are focused today on the troubled Near East and the Suez Canal, and Christians especially are watching with keen interest the maneuvering of the nations in this part of the world—maneuvering that many believe may be setting the stage for the earth-shaking events prophesied to come immediately before the Lord's return to set up His millennial kingdom.

Of special interest, therefore, is the new, ten-color wall map, "Lands of the Bible Today," which the National Geographic Society has published as a supplement to its December, 1956, magazine. It covers the territory from southeast Europe to the Persian Gulf and is dotted with hundreds of printed notes pinpointing the human story from the time of Moses to the nationalization of the Suez Canal in July, 1956.

A large inset map shows the Holy Land today, and smaller insets include the City of Jerusalem, the traditional route of the Exodus, Paul's four great missionary journeys, and the path of the Crusaders. Roads, railways, canals, principal archaeological sites, ruins, battlefields, oil fields, and airports are all indicated; topographic features such as mountains, lakes, deserts, and the like are shown, as well as the traditional sites of many outstanding events in Biblical history. It should prove to be a valuable addition to the equipment of Sunday schools, Bible classes, and young people's groups, as well as helpful for individual study in the home.

The map is printed on sturdy map paper 29x41 inches, and may be had for 50 cents; or, mounted on fabric, for $1. An enlarged version, 48x68 inches, on extra heavy paper, may be had for $2. Address: The Secretary of the National Geographic Society, Washington 6, D. C.

Child Evangelism Workers Needed

THERE will be a concentrated soul-winning effort among the children of Eastern Pennsylvania again this summer. The Child Evangelism Fellowship is asking the Lord to send them fifty consecrated young people who will devote their summer to teaching children in open air clubs. One teacher conducts at least four classes a day in one locality. The classes continue for the week. Then the teacher (who is known as a Summer Missionary) moves to a new location. One missionary reaches an average of 500 children. That means that at least 25,000 children should be reached in Eastern Pennsylvania this summer—reached for four or five consecutive days. God's people are urgently requested to pray for this ministry, a pioneer ministry indeed.

Miss Helen E. Odenwelder is director of the Child Evangelism Fellowship of Eastern Pennsylvania; and headquarters are at 46 S. Duke St., Lancaster, Pa.

Sunshine for Golden Years

CHRISTIANS with limited means may now look forward to retiring in Sharon Gardens, Phoenix, Ariz., a community of the Lord's people in the Valley of the Sun.

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quisitely beautiful community with home sites for about forty-four couples. Apartments also will be available.

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Brochure and other information may be secured from President J. H. Woodward, Arizona Bible Institute, 3025 West McDowell Road, Phoenix, Ariz.

With the New Books

Except as noted, these books may be ordered through the Times Book Service, 18th and Arch Sts., Philadelphia 3. With each order of less than $3, please include 15 cents additional; and with each order of $3 or over, please include 5 per cent additional for postage and handling costs.

Protestant Preaching in Lent. By Harold J. Ockenga. (Wm. B. Eerdmans Pub. Co., Grand Rapids 3, Mich., $3.95.) There are some people who may take exception to the title of this book, "Protestant Preaching in Lent." They may go so far as to point out that Lent is an annual season of fasting as a preparation for the great feast of Easter and that its celebration has no Scriptural authority. However, Dr. Ockenga has a compelling reason for the kind of preaching that he does during Lent. People are in a receptive mood; they are thinking about the Resurrection at that time. Why not use this mood of the people to an advantage? Twenty-five years ago he determined to emphasize the death and resurrection of Christ at a time when he could lead people to consider the Gospel. Once a pastor has determined to observe Lent, the problem of union services will arise. Dr. Ockenga has steadfastly resisted all of the urgent invitations to co-operative effort and has built up at Boston's Park Street Church over a twenty-five-year period a far greater attendance and interest than could have been gained in union services in a dozen co-operative churches.

In this volume there are seven groups of messages that are given in much more than outline form. Three of these have to do with the earthly ministry of our Lord prior to Calvary. Four of the groups of messages deal with the Cross in one form or another. Christ's work on our behalf is described for us in language that the common man can understand. It is no wonder that the minister of the Park Street Church tells us that the Lenten season is a delight to his soul. We are not surprised that the membership is blessed, a witness borne to hundreds of visitors, and that some are led to make their first commitment to the Saviour. It is fortunate that now, for the church at large, a goodly number of these messages have been put before it in printed form. There will be many faithful witnesses reading this volume with burning hearts and with a growing desire to tell others of Christ. As we stand before the suffering Saviour, we marvel at His love. As we are led finally to the empty tomb, we feel impelled to give a shout of triumph. Many will be unceasingly thankful that Dr. Ockenga has been led to celebrate Lent in this way.

The School of Calvary. By J. H. Jowett. (Baker Book House, Grand Rapids 6, Mich., $1.50.) This is a reprint of a well-known devotional writer's study of the deeply spiritual significance of

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the message of Calvary and the believer's identification with Christ. New and reverently mystical types and phrases constantly meet the eye and stir the heart, as the reader is led into contemplation of all that the Cross should mean in his life. These are suggested in some of the chapter headings: "The Neglected Cup"; "Through Gethsemane to Olivet"; and "The Morning Glory." It is not light reading, but deep and holy reasoning, poignant and heart-searching. Many familiar Scriptures sparkle with new luster.

With Christ in the Upper Room. By Alexander Maclaren. (Baker Bookhouse, Grand Rapids 6, Mich., $2.95.) These characteristically rich devotional studies on John 13, 14, and 15 were previously published in 1890 under the title, "Holy of Holies." Here is material that will stimulate the Bible teacher and expositor, and also enrich and inspire the reader's own devotional life. The chapter on "The Joys of That Day" is worth the price of the book. The author takes one to the upper room and focuses attention upon the Saviour and His closing words before His death. His suffering on our behalf will take on new and richer meaning because of this book.

Vibrant Chords. Edited by Eileen J. O'Rourke. (China Inland Mission Book Department, 237 West School Lane, Philadelphia 44; 50 cents, paper.) Music is the theme of the 1956 report of the China Inland Mission Overseas Missionary Fellowship. In his foreword, Mr. Sanders, general director, tells of the ovation given to Haydn when his oratorio, "The Creation," was rendered in Vienna. The aged composer pointed upward and said, "Not to me; from thence, thence it all comes." And concerning this record of what God has wrought through the CIM, Mr. Sanders adds, "Not unto us, not unto us, but unto thy name give glory."

Miss O'Rourke has skillfully woven together the reports of the general director, the treasurer, the Christian Witness Press, the medical work, and the missionaries in the seven or eight fields. Though greatly reduced during the war, the membership of the mission has grown to 578, with 113 centers. It follows a "thoroughgoing indigenous policy." In 1956 more than 8,000,000 pieces of literature were issued in ten or more languages. Every day an average of 15,000 Christian Witness Press (CIM) tracts are distributed in all languages. The total income from several countries was well over one million dollars. Here are up-to-date stories of conversions from the several fields, descriptions of human and demonic opposition, and pen pictures of the daily drudgery and hardships which are part of the missionaries' life.

This composite narrative should challenge young people to go, older people to give, and every reader to pray. It will stimulate every believing reader toward deeper consecration to the Lord.

The Bible in Pictures for Little Eyes. By Kenneth N. Taylor. (Moody Press, Chicago 10; $2.95.) Precious truths of God's Word can be revealed to little children through the ear gate, but they may be impressed doubly if the eye gate is also used. Three hundred and sixty-eight Bible story sketches are given, each followed by two to four questions that are intended to fix the lesson in the child's mind, and the Scripture reference is also given. With each story there is a 5⅜ by 4¼ inch, full-color picture upon which the story is based. The content of the pictures is simple and the colors are soft and beautiful. Children of approximately 3½ to 6 years of age will profit greatly in the use of this lovely book, and it is the hope of the author and publisher that it will establish little hearts and minds in the truths of the Bible and that a deep trust in our Lord and Saviour will result. The book has board covers and measures 10 by 6¾ inches.

April 15—Deadline for Social Security Waivers

CLERGYMEN who want Social Security protection, but who have not filed waivers of their Social Security tax exemption, should file the waivers by April 15th, 1957. After April 15th, some of the clergymen who have not filed waivers will be unable to come under Social Security.

By filing waivers last year, many ministers elected to have their earnings in 1955 and subsequent years count toward old-age, survivors, and disability insurance. These waivers remain in effect and need not be renewed.

Other clergymen who have not yet elected to be covered should file waivers by April 15th if they wish to have their earnings in 1956 and subsequent years count toward Social Security. The election is made by filing form 2031 with the District Director of Internal Revenue. Form 2031 may be obtained

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from the district director or from any Social Security Administration office.

After April 15, 1957, a clergyman who has not filed a waiver is barred by law from electing Social Security coverage if in each of the years 1955 and 1956 he received $400 or more net earnings from self-employment, including any salary, fees, or honoraria as a minister.

A clergyman who elects Social Security coverage pays his tax as a self-employed person. His church is not liable for the tax.

A Gospel Lighthouse in a City of Pleasure

THE Y.W.C.A. of Atlantic City, N. J., well known to many TIMES readers for its strong stand in presenting the Gospel to the women and girls of that city and the surrounding county, is feeling the strain of maintaining its extensive program at this time. The Y still has a mortgage on its building of approximately $244,000, and the interest and mortgage payments amount to about $22,000 annually. If this mortgage could be substantially reduced this next year, it would greatly ease the burden the Y is under financially and allow the leaders not only to carry out effectively their Bible teaching program, but increase it.

Are there not those of God's children who would like to invest in a work which exalts and honors the Lord Jesus Christ and stands on the Word of God as its foundation? It has a growing Christian youth program, including a weekly evangelistic rally for young people, and the dividend in changed and transformed lives will be a rich one indeed.

This Y.W.C.A. is not affiliated with the National Association.

Any contributions to help pay off this heavy mortgage, small or large, will be greatly appreciated, and can be made payable to The Y.W.C.A. of Atlantic City, North Carolina and Pacific Avenues, Atlantic City, N. J.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, April 21

I Serve a Risen Saviour (Easter)
(Matt. 28:1-10)

Topics are copyrighted by the International Society of Christian Endeavor, and are used by permission.

A MAN who considered himself very wise and learned was twitting a little girl about her simple Christian faith. "My poor little girl, you don't know in whom you believe. There have been many christs. In which one of them do you believe?" "I know which one," replied the child, "I believe in the Christ who rose from the dead."

The Easter season should be to every believer a vivid and welcomed reminder that we love and serve a *risen* Saviour, not a dead leader, for Easter has no meaning apart from the resurrection of the Lord Jesus Christ.

The realization that the object of our love and devotion is a risen and living Saviour *removes fear*. Notice the number of times in the accounts of the Resurrection in the four Gospels that the Lord's disciples were told, "Fear not," or "Be not afraid." The fact that our Lord is living and risen removes fear of death, for "because he lives, I too shall live." A risen Saviour removes fear of life, for, in His abiding presence, we find direction and strength for every circumstance that we must meet in life.

The fact that we serve a living and risen Saviour *brings joy*, for He is the one that has promised that His joy would remain in us and that our joy would be full (John 15:11).

The knowledge that we serve a risen and living Saviour should give us *confidence* in all that He has taught us in His Word. He is risen "as he said." Had He not risen from the dead as He promised His disciples He would, then we could not be sure of anything else that He taught.

A living and risen Saviour should give us *assurance of certain victory* over sin and evil in our own lives, and assurance in the ultimate triumph of right and good, for He is the one who said, after His resurrection from the dead, "All power is given unto me in heaven and in earth" (Matt. 28:18); and His Word tells us, "Greater is he that is in you, than he that is in the world" (1 John 4:4).

A living and risen Saviour assures us of *companionship*, for has He not said, "Lo, I am with you alway, even unto the end of the world [age]" (Matt. 28:20). There is no joy of companionship with a dead Buddha, or a dead Confucius, or a dead Mohammed. Only the Christian has a living Saviour that "sticketh closer than a brother."

The fact that we serve a living and risen Saviour *gives purpose to our serv-*

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ice. He has not left us to struggle along through the Christian life as best we can. He has given us definite instructions to "go" and to "teach" all nations (Matt. 28:19). But even more than this, He is our "great shepherd" who has been brought again from the dead, and who will "make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight" (Heb. 13:20, 21).

The fact that the Saviour we serve is risen and living *gives meaning to our Christian faith*, for as Paul argues in 1 Corinthians 15, if Christ be not risen from the dead, then our faith is vain and we are yet in our sins. The Resurrection has been called God's signed receipt for Calvary. Had there been no resurrection, you and I could not be sure that the price that the Lord Jesus paid on the cross for our sins was sufficient, or that His sacrifice there in our place was accepted by God.

But the glorious truth that this and every Easter season re-emphasizes is that Christ is indeed risen from the dead, and because He lives we are not only assured that all who trust in Him shall likewise live with Him eternally, but that we may also live in newness of life here and now until He comes, or until we go to be with Him. God's great challenge to us in view of this glorious truth is, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

PHILADELPHIA.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

April 15 to 21

Mon., April 15.—Matt. 27:55-61.
Ministries of Love.

PRAYER SUGGESTIONS: "Ministering unto him." Ministries to the Lord, even in death, paid big dividends. Centuries of honor have been given to them that continued with Christ and ministered to Him in life and death. It pays to serve Jesus. And who can say what honors are in store for all the faithful servants of Christ? Let us be wise and buy up all the opportunities for pleasing Christ that we can. Let elderly people, who are prone to think that their last days may be their worst, read Psalm 92:12-15. Let us all do all we can, as long as we can, to as many people as we can, while God gives time, ability, and opportunity. *Pray for the aged saints in your church and community to "dream dreams" of further service for Christ (Acts 2:17).*

Tues., April 16.—Matt. 27:62-66.
Guarding Against Destiny.

PRAYER SUGGESTIONS: "Make it as sure as ye can." This advice was in vain, because the human effort suggested could be no match for the divine power soon to be manifested in Christ's resurrection power. "He tore the bars away." No numbers of the finite can equal the infinite. Let all who walk in the light of the Lord fear none of the devices of the crafty. The Lord knoweth the thoughts of men that they are vain. He bringeth to nought the devices of the wicked. "He taketh the wise in their own craftiness" (1 Cor. 3:19). *Pray for more faith in the faithfulness of God.*

Wed., April 17.—Matt. 28:1-10.
"He Is Risen."

PRAYER SUGGESTIONS: "He is not here: for he is risen, as he said." The evidence of the bodily resurrection of

"...SO IS THE TREE INCLINED"

Young minds, like young trees, need to be trained early in life.

Many youngsters in out-of-the-way farm areas are isolated and without the guidance of either a church or a Sunday school. However, their lives need not become misshaped, since the American Sunday-School Union, with the assistance of Christian friends, sends missionaries to these neglected areas to organize and maintain Sunday schools.

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The Sunday School Times

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Christ is superabundant. It is overwhelming. In fact, it is so great that unless one believes that God raised Him from the dead, for that soul there can be no salvation (Rom. 10:9, 10). Moreover, if Christ were not physically raised from the dead, we are all in a terrible fix. The apostles would all be liars, and the whole world would be lost in sin. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23). *Pray for complete faith in Christ's resurrection.*

Thurs., April 18.—Matt. 28:11-15.
A False Rumor Started.

PRAYER SUGGESTIONS: "They gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept." This unverified and unverifiable report was readily accepted by the enemies of Christ. A lie travels with the speed of light: while the truth moves at the speed of sound. But truth will out in the day of account. Every eye shall see and every ear shall hear the risen Saviour eventually. *Pray that you may be faithful in reading God's Word every day, and pray also for the Great Commission Prayer League's new enrollment of new millions to do this.*

Fri., April 19.—Matt. 28:16-20.
Into All the World.

PRAYER SUGGESTIONS: "All nations." The heart of Christ embraces the world as He sends out to the nations of earth the Gospel of salvation. His love passeth knowledge. Let it constrain you to see that as many people as possible have the opportunity to hear the word of salvation. Surely every Christian could, if he would, pray and do more for the salvation of souls. *Pray for the Great Commission Prayer League's enlistment of fifty thousand prayer associates of missionaries.*

Sat., April 20.—John 21:15-19.
Serving the Living Lord.

PRAYER SUGGESTIONS: "Feed my lambs." In fellowship with Christ, work entirely within the circle of His will. No one can work efficiently who does not know the will of the Lord sufficiently. A pardoned person who goes forth to do his Lord's will in His time and way will have the blessing of the Lord now and a grand reward later. Are you obedient to your Lord's commands? *Pray for a greater work of the Spirit among subteens in your community.*

Sun., April 21.—1 Cor. 15:12-23.
The First Fruits.

PRAYER SUGGESTIONS: "Christ the firstfruits." Christ is the First and the Last. He was before all things, and made and upholds all things; and He shall reign forever and ever. He was the first preacher of the Gospel and the first to rise from the dead. And He is the "firstborn of every creature." The only creatures He owns now are new creatures in Christ Jesus. Are you in the 2 Corinthian 5:17 group? Have you been born from above? (John 3:3-8.) *Pray for a spreading work of the Spirit among teen-agers in your community.*

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